

The Inquirer.

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TOPICS AND EVENTS.

THE debate concerning the future of the Unitarian Home Missionary Board takes place on Monday at Manchester. There will, doubtless, be an earnest discussion on the points raised by the proposals of the committee. We have inserted several letters out of many sent to us this week, and it is evident that considerable difference of opinion exists in quarters alike entitled to respect. We sincerely trust that whatever the upshot of these deliberations as to the form may be, there will be a new flood of energy imparted to the college. There never was a time when good and able men were more required in the cause of Unitarianism than they are now. It will be lamentable in the extreme if persistence on either side should lead to a weakening of an institution that needs all its strength.

THE Congress held in Paris to promote the observance of Sunday is now over. This Congress had no connection with the Society for the Better—or, as Fonblanque called it, the “Bitter”—Observance of the Sabbath. It passed resolutions affirming that Sunday rest was in different degrees possible in every industry; that its observance was equally favourable to the interests of the workman and the employer, to the individual, the family, and the nation; that for the good of all it was well to have a day of general rest, but that when there must be exceptions there should be one day of rest out of the seven to meet the case of each. It will be seen that there is no placing the demand for Sunday rest on a religious ground; the ground is purely a humanitarian one. The President of the Republic, M. Carnot, follows in the steps of his father, who was always an observer of the Sunday, going to service whenever he could, but not minding whether it was a Protestant, Catholic, or Jewish place of worship so long as it was a place where he could feel the Divine presence, and be lifted up to high thoughts and meditation. Both President Carnot and President Harrison indicated their support of the movement, and Mr. Gladstone sent a message of sympathy.

IN the late strike of dock labourers one of the things that conduced to its peaceful character and its happy termination was the wise and forbearing character of the police arrangements. The same forbearance does not appear to have been shown by the police in Rotterdam, where a similar strike, now happily ended, has been going on. There has been a conflict between the police and the strikers, and the military have been held in readiness. The Rotterdam strike did not assume the proportions of that in East London. It is often suspected that these labour troubles have a Socialist origin; but at one of the Rotterdam meetings a strong Anti-Socialist feeling was manifested, a workman who attempted to make a Socialistic speech being turned out. The policy of repressing all out-door speeches is a doubtful one. In this country it has always failed, and among the liberty-loving Dutchmen we should have expected a wiser practice to

prevail. The Dutch John Burns is a dock labourer named Pieter Sas. It is remarkable, by the way, that while Cardinal Manning warmly commends the strikers with whom he held conference, Burns (in the *New Review*) acknowledges that many of them had their full share of “pure cussedness.”

LAST Saturday the annual election of Lord Mayor took place in the Guildhall, London, the choice falling on Alderman Sir Henry A. Isaacs. Just before the election the new Sheriffs were formally admitted to the discharge of their official duties. There was a religious ceremony in the adjacent Church of St. Laurence Jewry. One of the new sheriffs, Alderman Stuart Knill, is a Roman Catholic, and he has appointed as his chaplain a priest of that Church. We read that they “did not attend the service, but left the procession at the church door, where they rejoined it after the celebration.” Is this intolerance, or is it simple consistency? It may, of course, be both; but we cannot help thinking that both Alderman and Chaplain were more faithful to their convictions than those who are temporary conformists for the sake of a little civic honour, and who bolster up the official religion of the country with which they have no sympathy. To be faithful to principle *may* involve an apparent intolerance; but surely it is not tolerance to be faithless to it.

THE Church Congress was opened with great parade at Cardiff on Tuesday last. Sermons were preached at three churches, and at one there was a high celebration of the Holy Communion, with incense, altar lights, vestments, and, in fact, the six points of Ritualistic practice. The Archbishop of Canterbury and the Bishop of Derry in their sermons both made reference to the question of the disestablishment of the Welsh Church; indeed, both may be regarded as political pronouncements, although it is generally, but erroneously, supposed that that sort of thing is confined to “wretched dissenters.” The Presidential address was delivered by the Bishop of Llandaff, and he, too, took occasion to rebut the statements made by “Liberationist agitators,” and claimed “that the adherents of the Church in Wales are not limited” to those who keep servants, and drive to church in a carriage and pair, but that there are to be found amongst them thousands of the hardy sons of toil, whose only income is that which they earn by the labour of their hands and the sweat of their brows.” In conclusion, the Bishop maintained that the progress of the Church in Wales was such as to “enable us to cherish the confident hope that the day is not very far distant when the well-known prediction of a venerable patriarch of Welsh Methodism will be fulfilled, and ‘the bees will all have returned to the old hive again.’” All which speaks volumes for the optimistic faith of the Bishop of Llandaff.

AT the Conference subsequently Canon Wedd introduced the subject which is stirring the minds of some Churchmen in a Paper on “Community Life for the Clergy.” He advocated the establishment of religious communities with houses for unmarried residents, where the life should be simple, frugal, self-denying, but without care and anxiety, as everything should be found for them except their own personal books and clothing. On this subject the Bishop of Salisbury gave his experiences of such a community in his own diocese. It began with four men, and increased to seven. They were men of not less than twenty-six or twenty-seven years of age, and they made a solemn promise to do such works of God as the Bishop might think fit to tell them to do. “It is,” said the Bishop, “the only promise they make; but, of course, it implies for that period a celibate life, and a life entirely devoted to the work of the Church.” It is to be presumed that the period of celibacy is not a long one, as all the men who had joined the community in question have since married. The Bishop of Salisbury strongly urged the adoption of the plan of a religious community; but it does not appear that the subject was discussed, for no one but Canon Wedd and the Bishop spoke on it.

At the evening meeting what the *Standard* calls “an animated

debate" took place on Church and State and Religious Equality, but as there were only two papers and one speaker, and that the Postmaster-General, whose manner was heavy and whose arguments (!) had a very old-fashioned flavour about them, it is difficult to see where either the animation or the "debate" came in. The Dean of Manchester wants a Church free from Parliamentary control, and Canon Shuttleworth maintained it would be a caricature of religious equality for Parliament to declare that there could be any Church except the historical Church of England. A change was made on Wednesday, when the popular comedian and churchwarden, Mr. Edward Terry, read a paper on "Popular Amusements." The actor, who, to do him justice, was evidently as serious as a churchwarden should be, was so successful as a draw that he had to read his paper over again to an overflow meeting. After this outburst of enthusiasm the Congress settled down to dulness when the literature of the day was discussed; but the appearance of Father Ignatius in monkish garb was a fresh signal of excitement. So far there has been nothing approaching to the famous heresies of last year's Congress.

THE autumnal meetings of the Congregational Union were opened in Hull on the same day as the Church Congress. The Presidential address was delivered by the Rev. Dr. Falding, who dwelt upon the severe demands which were made upon the ministers of Nonconformist churches, and how these were to be best met. He ridiculed the exaggerated ideas which are sometimes formed of the office and qualifications of ministers. "Many persons demanded such qualifications and such services as no profession or business, whether in politics, medicine, law, commerce, or manufacture, possessed, or could possess." Some, too, seemed to imagine that their colleges were to convert men of average ability into men of exceptional talents by a five years' course of study. After referring to the scheme for Home Reunion, proposed by the Archbishop of Canterbury, Dr. Falding passed on to speak some straight words on the Education question. "Not for the sake of union with the Church of England, not for the sake of Home Rule, nor for the sake of the Liberal party, nor even out of deference to any political leader, would they withhold indignant opposition to the ill-omened scheme which the Government was supposed to be maturing." They were not prepared for union with the Church of England, but there might be a better agreement among Nonconformist churches with a view to minimise the opposition too frequently adopted in small towns and villages.

THE Union, on the motion of Dr. Conder, of Leeds, determined to politely but distinctly decline the invitation of the Archbishop to a conference to consider corporate reunion with the Church of England. While acknowledging the spirit of goodwill and Christian courtesy in which the Archbishop's communication was conceived, and deploring the number of ecclesiastical divisions by which Christianity in Great Britain was distracted and weakened, and while prepared to meet Churchmen for the purpose of deliberation on matters of Christian service, and admitting the importance of the several Christian communions, including the Established Church casting out the sectarian spirit, and of the open and habitual recognition of one another, despite differences of creed and organisation, the Union believed that there would be a closer approach to the unity prayed for by Christ, if this unity in diversity were maintained, than by any form of ecclesiastical incorporation possible under the present conditions of religious life in England. The use of the expression "Historic Episcopate" in the Archbishop's letter seems to have set up the backs of the Union. Both Dr. Conder and the Rev. J. G. Rogers, who seconded the adoption of the proposed reply, took exception to it. Said Dr. Conder, "We cannot recognise that the community of Christ depends in any degree on Church organisation," and this term brought up the whole question of the true essence of the Christian Church. One speaker seems to have regarded the Archbishop's letter as the invitation of the spider to the fly. Not much hope of reunion if this represents the general view. The subjects subsequently discussed have included "Land Tenure," introduced in a very radical paper by Mr. A. Spicer, and "Free and Open Churches" by the Rev. A. H. Byles. On Wednesday evening the Rev. John Hunter's sermon at Wycliffe Chapel was received with marked attention, and at the close the large assembly broke out into enthusiastic applause. Clearly the "advanced" school has been making good its footing among the Congregationalists.

ON Tuesday last the winter session of the various metropolitan medical schools commenced. At most of them addresses were delivered by eminent medical men, though at University College the lecturer took occasion to deprecate the custom as being "laborious to the giver and useless to the student." At St. Thomas' Mr. William Anderson passed the growth of surgery since the sixteenth century under

review, the present century being referred to as one of phenomenal progress in scientific and practical surgery. The two great surgical discoveries of modern times—the means of annulling pain during operations, and the relations of germ infection to the progress of wounds—were discussed in detail. Mr. Godlee, at University College, also referred to this latter as the most important advance in surgical science. One of the most interesting addresses was that by Dr. Maguire at St. Mary's, who discoursed on "The History of Protective Inoculation," in which the work of Pasteur and Koch was criticised. At St. George's, Dr. Allbutt put in a plea for University training to would-be surgeons, as it tends to the development of thought rather than to the inculcation of dogmas, besides which it produces a breadth of view and culture which the mere practical man, valuable as he is, does not possess. These remarks are applicable to other professions beside the medical, although there are some who seem to think that preparation for the work of the ministry is almost wholly superfluous.

THE past week has seen the collapse of a commercial transaction which does not square with the golden rule, nor, we should hope, with the most approved commercial morality. A band of speculators, knowing that the supplies of old American cotton were drawing to an end, bought up the available stock, and those speculators—gamblers would probably be the more correct term—who had entered into contracts for the sale of cotton which they did not possess, hoping that the prices might fall, found themselves unable to carry out their contracts except at prices which would make them heavy losers. We do not suppose that anyone has the smallest grain of sympathy with these men, and if the matter stopped there the verdict of "serve them right" would meet with general approval. But unfortunately, in order to defeat the operations of these speculators, it has been found necessary to close some of the mills. This means that the mill-hands have been compelled to forego their earnings; so that in the end they have been largely the sufferers for a mode of business in which they have no means of controlling except in this expensive way. No doubt in this case the hands have willingly joined with their masters in fighting the "corner," but why should there have been a fight at all? Is it hopeless to suggest that all gamblers shall eventually be treated alike—the "speculators" who bring misery to thousands as well as the frequenters of baccarat clubs?

SPECIAL ARTICLES.

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SOME RESULTS OF BIBLICAL CRITICISM.

I.—THE BIBLE MUST BE CRITICISED.

THOSE who followed the interesting discussion between Professor Huxley and Dr. Wace, in the pages of the *Nineteenth Century*, would perceive that these two able writers held opinions almost entirely contrary concerning the work of the most eminent Biblical critics. According to Dr. Wace, these critics, especially the bolder ones, have done practically nothing. They have made attacks here and assaults there, but invariably to no purpose; the evidence which they doubted proved to be overwhelming, the documents which they distrusted turned out to be undoubtedly genuine, and the general result has been that the case for the believer is greatly strengthened and the critics themselves have had practically to own their defeat and admit the immovability of the orthodox position. One critic has been able very easily to destroy the work of another; Harnack sweeps away the contentions of Baur, Dr. Abbot disposes of the theories of Volkmar, and so on; the one book which cannot be overturned is the New Testament, upon which such terrible assaults have been made. These are the opinions and almost the words that Dr. Wace quotes with approval when speaking of New Testament controversy. In the same article he clearly indicates that he believes the case to be pretty nearly the same with the Old Testament. "The fever of the revolutionary criticism of the Old Testament is now at its height, but the parallel suggests a similar return to a more sober and common-sense state of mind."

On the other hand, Professor Huxley regards the same series of critics as fellow labourers in the fields of literary and historic truth. According to him their contradictions are alike inevitable and insignificant; the main fact is that each one has done something to broaden the territory of knowledge, to win for the seeker of truth some part of the domains over which ignorance and presumption were holding joint sway. Between the two schools represented by these able controversialists there is and can be no reconciliation. The different estimate of the critics is founded upon a different estimate of the material upon which the critics have worked. Whatever tolerance the Orthodox school may show towards individual critics,

and whatever concessions they may be sometimes constrained to make, they regard Biblical criticism as a blunder. They set out with the assumption that the Bible is the Word of God. Manifestly the Word of God cannot be criticised by men. It is a wonder that it should need explanation. There may be some doubt concerning the name of the prophet or the legislator through whose mediation any special page of the word was transmitted to men; by a misunderstanding some paragraph written under divine inspiration by Ezra may have been attributed to Moses; but these are small questions of detail: the main fact is that the Bible being the Word of God is all inspired, all true, and all to be obeyed and believed, rather than to be criticised. The first task, therefore, for Biblical criticism is to justify its own existence. It has to show that its own work is right and necessary, that the Bible may be and must be criticised. Where shall its justification be found? Herein: first, that there have always been some, and those not the dullest of Bible readers or the worst of men, who have been unable to receive the Bible as the Word of God. They have pointed out apparent errors, confusions, contradictions, in its pages; they have drawn attention to the endless diversities of interpretation given to a revelation which must lose its purpose if it be not clear and intelligible, and they have thus been led to deny that the entire collection of books called the Bible can be rationally regarded as God's Word. Secondly, an appeal to the various books themselves confirms the doubt. They do not claim to be equal in authority, they do not claim to be infallible, often such a claim is explicitly or implicitly discountenanced; the utmost that could be drawn from them is that some of the books in some of their pages claim to be making a divine revelation to man. Criticism is therefore necessary in order to settle whether the Bible can make good a claim to be received as the infallible word, and if such a position is untenable to determine what the various books of the Bible claim to be and are.

Such criticism has been attempted. From the earliest times since the formation of the Bible canon—that is since the Church decided which books should and should not be received as inspired, and before that date, one and another has dared to exercise the right of private judgment, and to use his own faculties for the examination of the sacred writings. But more especially during the last hundred years criticism of the Bible has been carried on with something like system and with decided and definite results. Its history is now its justification. It is not needful to maintain that no critic has been rash and none irreverent; it would be absurd to deny that one critic has sometimes made suggestions which another has proved to be groundless. All that is here contended for is that from the combined labours of biblical critics *solid and substantial results have been obtained*. Students of the Bible have not now to begin where they began one hundred years ago. At that time they had definite beliefs to overthrow, and none others to set in their place. They saw many reasons for doubting whether Moses wrote the Pentateuch, and David the Psalms, and whether the details in the Book of Joshua and the Books of Kings could be all accepted as history; but they had the disadvantage of being able to offer no definite substitute for these theories; they were obliged to pull down and to build simultaneously. What is here claimed is that their efforts have not been futile, that something is *known* about the origin of a large portion of the Hebrew and Christian Scriptures, something upon which candid and competent critics are now agreed, and from which they are able to proceed to further investigations. An attempt will be made in these papers to set forth certain of the more important results of Biblical criticism, and to indicate the general processes by which they have been attained, in such a way as shall be intelligible to those who have had neither time nor opportunity for a firsthand acquaintance with theological literature. Many members of churches and teachers in Sunday-schools, as well as the public generally, find themselves in a condition of painful uncertainty on just the very matters about which they most earnestly desire information. Whence came the Bible, what authority has it? How are its contradictions and absurdities to be accounted for? What claim has it upon our attention if these absurdities and contradictions are admitted. The time is past for hushing up these questions and blaming them as sinful, or for essaying to quiet them by broad statements about the uniqueness of the Bible among all the sacred books of the world. Men and women of common sense refuse to be edified by those who cannot or will not inform them. And what they are asking to know is not whether a clever contrast between the Bible and the Koran, or between the teaching of Christ and that of Confucius could not be drawn up by a learned man; their temptation is not to Confucianism and Mahomedanism, but to unbelief, to a scorn of Christianity, induced in part by the cowardice of its professional representatives, to a scorn of the Bible, partly caused by apologies but half sincere, and silences that have been too discreet to be valorous. It were a worthy task to

seek to answer the questions of such as these, to give some definite information, and to indicate how and where more may be found. The utmost that can here be attempted is to summarise and illustrate a few of the most important discoveries in the realms of Biblical investigation; to explain how they came to light, and to indicate their importance as factors in the modern development of Christianity.

A single instance will illustrate the kind of light which a candid and laborious criticism has thrown upon the pages of the Old Testament. Before the rise of the terrible army of doubters whose work causes many people so much dismay David was supposed to be the author of perhaps most of the Psalms. Seventy-three of them are explicitly ascribed to him in the current versions of the Scriptures. These include hymns of a broad and generous spirit like Psalm c.; pretty little canticles like Psalms iii., iv., v., viii. and others; Psalms of deep piety and purity, like xvi. and xxiii.; Psalms of wonderfully touching penitence, like Psalm li. Almost every variety of emotional devotion is included. When we imagine David to be "the singer of Israel" hardly any praise seems too extravagant for him; and there is no harm in grouping all the features of the wonderful hymn-book in a single expression, provided that we recollect that the hymns were certainly not the work of one hand, and that least of all could that hand be David's, the son of Jesse. For, think of the main features of King David's character and history as given in the Books of Samuel; his plausible manners, that drove Saul nearly mad with jealousy; his life as an adventurer with the "Adullamites," e.g., his ruthless conduct towards Nabal; his conduct towards Saul's sons; his barbarity in warfare (2 Sam. viii. 2); his treasured spite against the faithful Joab, so disgustingly manifested in his last feeble moments. We have not mentioned the murder of Uriah and the adultery connected therewith, as there is just as much reason to believe in the depth and sincerity of David's repentance on that occasion as to believe the incident itself. In truth, both are very doubtful. But, apart from that, David would be an utterly execrable monster if he could have written the beautiful Psalms that go under his name, and yet commit the crimes of violence, hypocrisy, and ingratitude related of him in the historical books. Fortunately, we have a right to dis sever the two entirely. The Book of Psalms is the hymn-book of the second temple. In reading it we are becoming acquainted not with the spiritual biography of Saul's successor, but with the hopes and joys and fears and sorrows of the Israelites after their return to their own land from Babylonian captivity, some of the Psalms referring to the later Greek persecution under Antiochus Epiphanes. Assuming, then, this decision of the modern historical critics to be correct, how much clearer is our path towards an intelligent understanding of the Bible. We are at liberty then to contemplate David's acts, as far as they can be dissociated from unreliable tradition, without having to compare them with professions so frightfully discordant with them. The sacrifice of Saul's sons at the very best must have been a miserable piece of superstition, but if David had written Psalm xxiii. or li., or any other of the many beautiful hymns which show such an enlightened conception of pure religion that in them Christianity is again and again anticipated, we should have to regard it as an act of merciless political cruelty covered by the vilest hypocrisy. As a matter of fact, before the rise of a more careful criticism David was generally regarded by unbelievers as an almost incredible compound of piety and villany. But as we can now read David's life without prejudice, so we can read the Psalms without any thought of David's perfidy or cruelty crossing our minds to make us disbelieve their sincerity, and loathe their pretensions. Their writers were imperfect enough we can plainly see, but, at any rate, they were not David. Two whole sections of the Bible are thus redeemed from misunderstanding and contempt, and made intelligible and consistent as one result of Biblical criticism. The aim of Biblical criticism, like the aim of modern science, is to deliver us from ignorant prejudices and accidental perversions, and to bring us face to face with Truth, that we may see the world as God has made it, and read its history as his Providence has shaped it.

OUR FATHER'S CHURCH.

ON Sunday morning last the minister of The Great Meeting, Leicester, in his morning sermon, fully explained the proposal concerning "Our Father's Church." He first dealt with the need of it, and pointed out that there is really no such thing as a Church now. There are a number of seat-holders and subscribers, and seat-holding and subscribing confer full membership of what there is. But a money payment can never be the proper condition of entrance into a Church. What is wanted is a moral and spiritual society, concerning which there shall be a moral and spiritual decision on the part of every one joining it. Inquirers from other Churches, and especially our own young people, urgently needed something which they can join, on a moral and spiritual basis, and as an act of affection and

will. What is needed is that each one joining should say, "I believe, I choose, I love," not "I have booked my place," or "I pay." This may seem vague; but all the Churches beyond our own borders do not find it so. It is, indeed, their very life. The proposal is a very simple one. There is no test suggested, no creed, no vote. All is to be perfect freedom. If anyone desires to join "Our Father's Church," what we say is: Come and be welcomed. Come and put your name down in our Church book which opens with these words:—

"We who here enrol our names, worshipping together at The Great Meeting, Leicester, unite as members of Our Father's Church, whose root is the Fatherhood of God, and whose fruit is the Service of Man. May our Father help us to be true to our Ideal, to Him, to ourselves, and to one another, in the spirit of Jesus!"

No officers are proposed, no meetings are necessary, no votes are involved, the congregation and its management are not interfered with. The whole thing begins and ends in a personal choice of affection and thought. If Church friendships or Church work follows, well and good. If not, it is to be hoped and believed that the world will be better for what "Our Father's Church" suggests and does. Such a Church would give motives, direct energies, consecrate aims, sweeten affections, and hold fast the wayfarer with his comrades in the right road. Each one would say, "It is to this I belong, and to this I must be true." Is there not a need for that, and would it not give us the very thing we need? Here we have a solemn recognition of the highest conceivable faith and object, a much-needed explanation of ourselves to the world; sympathy, and a strengthening of personal resolution and desire. If such a Church is created it will call for devotion of the highest kind; it will enable everyone to look round and see whom he can influence and bring in. Then would that ancient record of the Old Testament come true:—

"Then they that revered the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that revered the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my precious treasure."

It has been objected that an inherent dislike to pledges, on the part of some, and an inability to believe even the little proposed to be confessed on the part of others, is a difficulty in the way. But if we hold back, or repress feeling, or keep apart out of regard for individualism or unbelief we are lost. We should make the highest the standard, not the lowest; faith, not doubt; the self-surrendering Christ, giving even his life for the rest, not the jealous maintainer of a personal isolation. In doing that we shall find our joy and life and strength.

MANCHESTER AND DISTRICT.

(By our Special Correspondent.)

UNITARIANISM seems to have at last recognised the needs of the times. Up and down the country we hear of congregations making efforts to reach the people. The old excuse that our gospel was too intellectual for ignorant folk has been proved false. Our Manchester District Unitarian Association is alive to the great work ready at its hand. The fields are white for harvest. It is frequently said that many men who are members of other Churches are practically Unitarians. The Association seeks for some proof of this. Last winter it arranged for half-a-dozen Sunday afternoon services in Salford and Ancoats, and the result was sufficiently encouraging to warrant its making a greater effort in the coming winter. It now has experience by which to profit. Last year it went out of the district for ministerial help. This year it intends to get the work done chiefly by the Manchester District Ministers; and, moreover, instead of six services as before, it intends holding twelve. It is in downright earnest, and Unitarians who have money with which to help on the more popular work of our Church cannot do better than generously respond to the appeal for funds, which the Association has sent out. The services are to be held in Hulme Town Hall, and will commence on the first Sunday in November, when it is expected that the Rev. S. A. Steinthal will officiate. Hulme is an exceedingly populous district, in which at present comparatively little effort has been made to raise the moral tone of the people. There is also a middle class who have never yet been aroused by anything of the nature of a Unitarian Crusade. Much is reasonably expected from these services if the sinews of war are promptly supplied. It is hoped that the neighbouring congregations at Moss-side and Renshaw-street will be strengthened thereby; but, in addition, they will if successful prove an acquisition to ministers and congregations throughout the district, for they will demonstrate that after all Unitarianism is a gospel for the people if only popularly enunciated, and accompanied by hearty and enthusiastic effort. While Mr. James Beard remains its President, and the Rev. Jno. McDowell its clerical Secretary, there can be no fear of the Association neglecting its duty, or failing to recognise its ever-deepening responsibility.

I was much pleased with the gathering at Upper Brook-street on Monday evening. It was thoroughly representative, and everybody seemed to be meeting with old friends who were drawn there by the special circumstances, namely, jubilee celebrations. I expect you will have in another column a special report of the proceedings, and also of the special afternoon service held in the church last Sunday afternoon. Regret is general here at Mr. Farrington's departure next month for Richmond. His kind, genial disposition has drawn us all into very close friendship with him, and Mrs. Farrington also has in no less a degree won our hearts. We shall miss them both very much, but sincerely hope they may be happy and successful in their new home down South. The Upper Brook-street congregation has been doing good work amongst its young people, and I have often been surprised at the real personal interest evinced by the elder people in all that tends to promote the happiness and welfare of their young friends. If the congregation can only find the right man to follow Mr. Farrington, prepared to complete the good work he has begun, there is undoubtedly a bright future in store for it.

The special meeting next Monday in connection with the Home Missionary Board is likely to be a lively one. I have heard different opinions expressed rather strongly concerning the change of name. One prominent Manchester Unitarian is reported to have threatened to desert the Institution if the name suggested be adopted—namely, *The Unitarian College*. If this is credible, it is not creditable. The question will, no doubt, be decided by a fair vote, and the supporters of the Institution must sink all differences, and help to make it as efficient and powerful as it ought to be. If Manchester New College, now that it has gone to Oxford, intends to aim more than ever at turning out scholarly men, without the additional experience of practical ministerial work which they were able to gain in London, the demand for such a college as that in Manchester will be all the greater, and surely there need be no questionable rivalry between the two, because each will supply what the other lacks, and thus the varied demands of our body will be met. It has been felt by many of us for some time past that a fundamental change in the constitution of the Home Missionary Board was essential, and I believe the large majority of Northern Unitarians hail this prospective reorganisation with satisfaction.

The Manchester District Unitarian Association, having had a sort of windfall in connection with the transfer of Bridgewater Canal shares to the Manchester Ship Canal Company, has resolved to give the Swinton Congregation £200 towards clearing off its debt incurred recently in rebuilding the church and enlarging the school. The Rev. John Moore is doing good work at Swinton, and I hope he will soon see the remaining debt of about £200 completely liquidated.

Our ministers are making the final arrangements for their winter's work. On all hands I hear that our congregations are becoming more "democratic" in their methods. What that means is simply that the vital principle of Christ's gospel is being incorporated with their work. May they have no sleeping partners this winter; may interesting and inspiring and encouraging discourses be everywhere the rule; and may every Unitarian congregation be compelled, ere the winter begins, to arrive at the conclusion that its accommodation is not enough by one-half, owing to its enthusiastic co-operation with its minister in the attempt to make the Sunday services attractive.

The Missionary Conference Committee is anticipating opening new ground at Chorlton-cum-Hardy, which, I understand, is regarded as being saturated with an at present unidentified heresy—some say Unitarianism. Anyhow, a good story of a familiar sort is told in connection with it. The Masonic Hall being the only suitable building in the place, a leading Mason of good position was asked whether he thought the Unitarians would have any difficulty in engaging the hall for a series of religious services. He said he didn't think so; the Church people had hired it, and so had the Congregationalists, for similar purposes, and he saw nothing to prevent Unitarians having it. "But," he continued, "who and what are Unitarians? I never heard of them before." Upon being briefly told their belief he replied, "Why, that's just what I believe." This good man goes to Church. Let us hope there are many more in Chorlton who have unwittingly thought themselves out of Orthodoxy into our Unitarian heresy, and that the Conference Committee, if it penetrates the enemy's camp there, may find these ready to rally under our flag in such numbers as to warrant the formation of a permanent church in their neighbourhood.

FIDELIS.

To CORRESPONDENTS.—Many letters have been unavoidably crowded out this week.

THE attention of Sunday-school teachers and others is called by Mr. I. M. Wade to the course of "Ten Lectures on the Beginnings of Christendom," to be delivered at Essex Hall on Wednesday evenings at 7.30, beginning next week. The period to be dealt with extends to the Reign of Constantine. Tickets for the whole course will be 1s.

UPPER BROOK-STREET FREE CHURCH, MANCHESTER.

THE semi-centenary of this church has been observed by a series of Sunday morning services, in which the history of its experiences and development has been sketched. These services of the jubilee month were brought to a close last Sunday afternoon by a solemn service in memory of its dead.

In the midst of the devotional part of the service, and before his prayer, Mr. FARRINGTON said:—"Dear friends,—We, who are also frail—we, who full soon shall likewise have vanished away—have come together this afternoon in memory of those who during the half century of its use have been associated with this place. We would remember them with that reverence which naturally follows our thoughts of the departed, with that sympathy and tenderness which springs from our conscious kinship with them all—the evil and the good, the just and the unjust, those whom we have honoured and praised, and those whom we have, perchance, too severely blamed. Over these last let our thoughts linger with that profound and holy pity which is from the Eternal and Immortal Love."

After a prayer, and the singing of "Lead, kindly light," Mr. FARRINGTON said there were those present whose memories extended far beyond his own, and that he was permitted to call upon his friend Councillor Harry Rawson.

Mr. RAWSON then spoke as follows:—"Fifty years ago, or, to speak more precisely, on Sept. 1, 1839, I was one of, alas! a sadly diminished number of worshippers at the opening service of this church. Your minister has asked me to say on this occasion a few words of reminiscence.—As I sat that day in a pew at the end of the right aisle, I little thought that I should be present at the jubilee of this church. I remember a sermon by the Rev. John Gooch Robberds on the relative advantages of youth and old age. Two very notable characteristics of his preaching were, a happy and refined humour with which he sometimes enlivened his subject, and the felicitous use he made of passing public events to deduce, illustrate, and apply the lessons of religion. Pulpit work would be none the worse for a touch of these qualities a little more frequently at the present day. But I was about to say that I well remember the following remark: 'The young man at sixteen doesn't know whether or not he will live to sixty; but at sixty the old man knows that he has accomplished it.' Disclaiming a too precise application of this sentence to my own case I may yet, not inappropriately in this place, express my devout thankfulness for the years accorded and the happiness vouchsafed to me, in the long period between 1839 and 1889. But I proceed to recall some of the impressions received at the inaugural services of this church. The congregation was a very large one, including a considerable number of the class that denominational papers love to describe as 'wealthy and influential laymen.' In my mind's eye I see the exact places occupied by families of whom, happily, there yet remain some worthy representatives—McConnells, Murrys, Kennedys, Woods, Darbishes, Shawcrosses, Ainsworths, Bowmans, Evans, Ewatts, Greys, Alcocks, Lamports, Nicholls, Worthingtons, Aspdens, Nicholsons, and others. Then there was a remarkable group of members who were of foreign birth or descent—Schwabe, Souchay, Schunck, Leisler, Reiss, and Oldenburg are some of the names that occur to me. They were cultivated Germans, drawn to the church by the reputation of its pious and learned minister, whose familiarity with their native tongue, its literature, and especially with their leading critics and theologians, also doubtless touched and attracted their sympathies. The architect of this and many other beautiful churches was also present, Mr.—afterwards Sir Charles Barry,—the crowning work of whose genius is the magnificent Houses of Parliament at Westminster. Presiding at the organ, as he had long done at the old chapel in Mosley-street, was Mr. George Morris Ainsworth (an able amateur musician), supported by a largely augmented and efficient choir. In the lowest of the three pulpits was a clerk, who read the parts of the Liturgy which the people were to repeat, and pronounced in a voice that was 'audible' if not 'clear,' all the *Amens*. In a few years, however, he and his office were disestablished. Of course, then and for a long time after, everybody occupied closed ecclesiastical pens, his pew being an Englishman's religious fortress, as much as his house was his castle. But we have changed all that! Proceeding now to the most important features of the opening, I remember that Mr. Tayler conducted the devotional service, and that the first hymn sung within these walls was, 'Before Jehovah's awful Throne!' The discourse was delivered by the Rev. James Martineau, of Liverpool. In the afternoon the reading desk and pulpit were occupied by the Revs. J. Gooch Robberds, of Cross-street Chapel, and the Rev. Benjamin Carpenter, of Nottingham, Mr. Tayler's brother-in-law. I attended only in the morning, and was deeply interested by the circumstance that I should, for the first time, see and hear a man already celebrated far beyond the lines of his denominational border. His first sentences so riveted my attention, and impressed themselves so deeply on my

mind, that I believe I can reproduce them now,—a bold attempt where such a master of style is concerned. The sentiment, however, if not the precise words, may be rendered thus: 'Hitherto, no sound has been heard within these sacred walls but the voice of prayer and the music of praise.' Then came the words, 'The descent is harsh to this profaner speech.' I need not say what an intellectual treat the sermon supplied, especially to one of the preacher's youngest and warmest admirers. This great day—like all ordinary days—came to its close, and the pious and accomplished minister of the church began again the regular labours of his pastorate. I wonder how many of those who hear me know aught of his history and of his work? At the risk of possibly some repetition, let me say, that the Rev. John James Tayler was the son of James Tayler and Elizabeth Venning, and was born at 12, Church-row, Newington-butts, on Aug. 15, 1797. His father, then the minister of St. Thomas's Chapel, in the Borough, removed to Nottingham in 1802, as one of the ministers of the High Pavement Chapel, and there for many years kept a school of a very high character. After an excellent training under his father, Mr. Tayler entered Manchester New College, then at York, as a student, in 1814, proceeding to the University of Glasgow in 1816, and there taking his degree of Bachelor of Arts. In Mosley-street, Manchester, a chapel had been erected in 1789; and from the congregation there worshipping in 1820 Mr. Tayler received an invitation to become their minister, which he accepted. Sixteen years later the chapel was sold and pulled down, the congregation worshipping in the Lower Mosley-street Schools until the opening of this church, the foundation stone of which was laid on Sept. 8, 1837. In this new and beautiful church Mr. Tayler presided over a large and flourishing cause until 1852, when he removed to London (his Alma Mater having migrated thither from Manchester) to assume the responsible position of Principal, and Professor of Ecclesiastical History and Doctrinal and Practical Theology. He added to these duties, in 1859, those of joint minister at Little Portland-street Chapel. The remainder of his life was spent in these congenial occupations, and he died on May 28, 1872. It was my unspeakable privilege well and long to know him, and to receive from his lips instruction of inestimable value. His solicitude for the young was unceasing. He had an evening class in the far-off days of the Mosley-street Chapel, and subsequently, for several years, another on Sunday mornings, prior to the service then held in the Lower Mosley-street School. He regularly attended our teachers' meetings, held once in two months, for tea and conversation, on Sunday afternoons. His humility, his courtesy, his patience, his sympathy, none who knew him can forget; nor the deep and vital spirituality of his whole character. A celebrated dignitary of the Roman Catholic Church said, on a certain occasion, 'The Protestants put niches in their churches, but have no saints to fill them.' Remembering John James Tayler, I put in a strong demurrer to Cardinal Wiseman's satirical observation. Had my revered friend been a member of the Roman Catholic Church he would probably have been canonised; but both he and another dear and devoutly pure soul, whom I also knew well and intimately—Travers Madge—would perhaps have looked amiably askance at some of their companions on the heavenly plains! Mr. Tayler was followed in the occupancy of this pulpit by several able and excellent ministers, whose friendship it was my privilege to enjoy.—Some eighteen years ago, I had the pleasure to join in a welcome meeting at the Memorial Hall, to greet the Rev. Silas Farrington and Mrs. Farrington, on their settlement in Manchester. The occasion on which we are now assembled must, I fear, be regarded as a kind of anticipatory farewell. I am conscious of the restraint which their presence imposes upon the language of eulogy in which it would be so grateful to my feelings to indulge. Of Mr. Farrington's abilities and devotion to his work you are the most competent to judge. This renovated church, and the commodious and elegant school buildings attached, are enduring monuments of his zeal. He has been so happily supported by an excellent and devoted pastor's wife, that none would seek to apportion the praise due to each, but would give all the honour to both. The minds he has enlightened, the hearts he has cheered, the religious sympathies he has kindled, will long in the remembrance be to him a source of deep and lasting satisfaction; and for her pious solicitude for the nurture and admonition of the young many children of the Sunday-school she has so diligently fostered will 'rise up and call her blessed.' They are soon to leave their present sphere of usefulness and influence. To me, no other opportunity than this may present itself of expressing a hope, that they may find indulgent and affectionate friends to welcome them to their new tasks. We commend them to God, and to His holy keeping."

After Mr. Rawson had concluded, WILLIAM H. HERFORD, ESQ., B.A., formerly minister at Upper Brook-street, spoke with especial and affectionate appreciation of Messrs. Charles Oldenburg and Eddowes Bowman, M.A., both of whom died during his ministry.

Mr. FARRINGTON then took up the thread of sacred memories. He spoke first of the "saintly man for whom, under God, the house was built; the first good shepherd here. This is still the shrine of his spirit. Nothing here has ever outweighed, or even approached, the value of his life, so justly honoured and so deeply beloved. A man of no narrow tastes, or merely sectarian sympathies. A minister of religion singularly just, unfettered, catholic, free. A man who quietly lived into other lives the best they ever knew; and gathered within their walls a devoted people to whom he himself was a mere guide unto life. In him they saw and felt the Eternal. One has well said that he was in simplicity and singleness as one of the little children of Christ; yet towards every social claim, and in every relation to the world, a whole and human-hearted man." It is impossible, said Mr. Farrington, "to look back to Mr. Tayler's day without seeing those ministers who stood nearest him, especially those most venerable and honoured personal friends, the Rev. John Hamilton Thom and Dr. Martineau. These three were knit in the closest possible unity of spirit." After speaking, with a cordial appreciation, of the three ministers who came to Upper Brook-street after Mr. Tayler had gone, Mr. Farrington said, "One of three is now, these many years, a minister in the Church of England; but, my friends, if ours is indeed a fellowship with all true and sincere men, with all true and excellent spirits, then he, though no more of a certain name and fold, is still of the household of faith; for our faith extends to whatever makes for the culture of goodness; for the humanity, or Christlikeness of men." In recalling one after another the many who during the last eighteen years "are fallen asleep," Mr. Farrington dwelt with especial feeling upon the memory of Lucy Kendall, Edmund Roscoe, and Arthur Thomas Hillman. Of the first, he said:—

"Sweet promptings unto kindest deeds
Were in her very look;
We read her face as one who reads
A true and holy book."

Of Edmund Roscoe he spoke as of a "Bright, gracious soul, clothed in most gracious mien," and added, "No one during my ministry here has had a more ardent or self-forgetful interest in this church, or seemed to promise so much for its future as he." But early death—that grave in the little Holywell Cemetery at Oxford—precious thoughts as of "a plant and flower of light," a realisation that "In short measures life may perfect be," these are all that remain to us now. Of Arthur Thomas Hilburn he spoke as of

"One in whose eyes the smile of kindness made
Its haunt, like flowers by sunny brooks in May;
Yet at the thought of others' pain, a shade
Of sweeter sadness chased the smile away."

The service ended with the singing of that most touchingly beautiful hymn, only found, we believe, in the Upper Brook-street collection of hymns, commencing with "How dost thou come, O Comforter?"

Many representatives of families once worshipping in the beautiful edifice were present, in addition to the present congregation.

On the following evening a social meeting, largely attended, was held, when the following letter from Dr. Martineau was read by the secretary, Mr. John Garnett:—

"DEAR SIR,—Your letter touches me very deeply, and by its great personal kindness and its persuasive pleading wakes in me the strongest wish to accede to the request with which it honours me. With no church beyond the three which I have personally served have I more interesting and affectionate associations than with yours, long the spiritual home of some of my oldest and choicest friends, and throughout the faithful guardian of the principles of Christian union which I have ever regarded as sacred. Nothing, therefore, could be more congenial to me than to join in the closing benediction as in the opening dedication which naturally mark the hopes and memories of half a century of church life. But gently as old age deals with me, it not only warns me not to presume upon a precarious strength, but obliges me to concentrate such faculty as remains to me on unfinished work in my quiet study, which admits of no distractions. Hence I find it indispensable to retreat for five months of the year to the Inverness-shire highlands to secure the command of my time and exemption from social excitements and claims. The very interest which I feel in a commemoration like yours so disables me, both before and after, for all that is foreign to it as to make havoc of my proper work. At my slackened pace of achievement, and with my little store of unspent time, I cannot feel justified in indulging myself with such interruptions, however tempting. I trust to your generous sympathy to accept as adequate these reasons for my reluctant declining of your gratifying invitation.—Yours, &c.,
"JAMES MARTINEAU."

Dr. Crosskey also wrote a letter of reminiscence, and the Rev. H. E. Dowson gave an address. We regret that want of space precludes a detailed report of this pleasant gathering.

READERS will observe that, in consequence of the pressure on our Advertising columns, we have issued an "Extra" of four pages this week.

AMERICAN SAYINGS AND DOINGS.

A WRITER in the *Presbyterian*, a D.D., asks the following pertinent question: "Why should we retain in our creed what none of us believe, what all our teachers of theology reject, and what serves only to bring reproach upon our doctrine among them that are without?" Another straw which shows how the tide is setting.

In an article in *The Observer* Dr. Charles S. Robinson says he once knew the hymn "I would not live alway, I ask not to stay," given out in a sanitarium, and sung by two hundred invalids, all of whom had come there because they wanted to "stay," and were doing their costliest and best not to leave this world.

PRESIDENT ELIOT is reported to have said at the dedication of the new public library building in Cambridge, Mass., that ten minutes a day to reading from some good book of the highest class, the Bible, Shakespeare, Virgil, Homer, or Milton, will make a man cultured in a few years.

THE *Boston Literary World* says that the life of Louisa M. Alcott, to be written by Mrs. Ednah D. Cheney, is to be made up almost entirely of extracts from journals and letters selected by Miss Alcott shortly before her death. "She struck out everything likely to awaken disagreeable feelings, thus reducing the editor's work to a minimum."

A COSTLY monument has been raised on Plymouth Rock to commemorate the landing of the Pilgrim Fathers there. At the dedication the orator of the occasion was a Kentucky man, religiously a Presbyterian and politically a representative of the old slave-holding oligarchy. The poet selected by the committee to prepare a suitable poem was an Irishman by birth and a Roman Catholic by faith. It certainly seems that a more fitting selection might have been made, and this without implying the least bit of disparagement of either of the gentlemen referred to.

MR. M. D. CONWAY writes in the *Open Court*:—"Dr. Channing once visited Mrs. Hemans, and told her that there were no dashing waves at Plymouth and no rock-bound shore. The poetess burst into tears. But she would have been consoled had she known that the Old Colony folk would go on singing her hymn all the same beside their placid beach. So also we go on singing the praises of the Puritans beside a new moral coast which knows not their rock-bound dogmas nor their cruel theocracy."

THE *Christian Register* wisely remarks:—"If we seek evidence for the moral and spiritual claims of Christianity, better than reverting to the divinity of its records and the miracles claimed for its founder is it to appeal to the moral conquests of Christianity exhibited in the history of the world. It is idle to turn to Old Testament prophecy to prove the Messiahship of Jesus, for Jesus did not answer to any of the predictions there made. Not prophecy, but history, declares him to be the son of God."

THE *Boston Herald* says:—"The elder Calvinism has done its work, and, as we have before said, is yielding the field to the later Calvinism, if you please, or better still, a form of religious faith in which Calvinism has disappeared. This practical extinction of Calvinism will not be accepted by those who have been trained under its influence, and still hold by its five points; but it is only in districts where the present religious thought has not penetrated that this virile old faith still maintains a firm foothold."

THE National Conference will be at Philadelphia, a month later than usual, Oct. 28 to 31. The opening sermon will be given by the Rev. Stopford A. Brooke. The meetings will be held in the First Church and the Academy of Music, concluding with a soirée, at which George William Curtis is to preside. Besides the usual reports, reception of foreign delegates, meetings of the Sunday-school, temperance, Women's Auxiliary, and other societies, there will be papers on "The Liberal Christian Ministry of To-day," by J. T. Sunderland, Francis Ellingwood Abbott, Joseph Henry Allen, and John Tunis; on "Church Life and Work," by Thomas R. Slicer, Charles F. Dole, and Julien C. Jaynes; and an evening devoted to "The Opening for Liberal Christianity in Japan."

THE *Christian Register* announces the cancelling of their engagements to preach at the approaching Conference by the Revs. Stopford A. Brooke and Charles R. Weld. Accordingly, it has been arranged that the venerable Dr. W. H. Furness shall deliver the opening sermon.

An important proposal is to be brought forward at the National

Conference this month. It is for the formation of a National *League* or *Conference* or *Alliance* of Unitarian Women, having for its objects—

"1. Primarily, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation, and fellowship.

"2. To promote local organisations of women for missionary and denominational work, and to bring the same into association.

"3. To collect and disseminate information regarding all matters of interest to the denomination, viz.:—Needs of local societies; facilities for meeting these needs; work to be done; collection and distribution of money, &c.

"4. And to devise ways and means for more efficient usefulness."

AN interesting instance of liberality on the part of a Baptist Church in Boston is recorded by the rector of St. Paul's Episcopal Church in Council Bluffs, Iowa, who has been on a visit to Boston. He says:—

"The present church building known as the African Methodist Church was purchased by them from the Charles-street Baptist Church a few years ago. The coloured people were enabled to make the purchase through the energetic efforts of Dr. Edward Everett Hale, the leading Unitarian minister, and his friends. A debt still remaining on the church, the coloured people were anxious for the future. But that anxiety has been removed by the action of the society from whom the church was purchased. The Charles-street Baptist Society finally resolved to disband, reduced its assets to cash, amounting to 17,000 dollars, and disposed of its funds in this manner:—To the African Methodist Church, 7,000 dollars; Ebenezer Methodist Church, 7,500 dollars; Young Men's Christian Union—a Unitarian association similar to the Y.M.C.A.—1,000 dollars. 'In appreciation of the warm sympathy and generous donations of the Unitarians towards the coloured Charles-street Church who bought the property.' The balance (1,500 dollars) was to be paid to old members of the church in needy circumstances. Contrasted with the narrowness and bigotry so continually displayed among Christians, this action of the Charles-street Baptist Society certainly deserves a widespread mention, and let us hope will be copied elsewhere."

THE *Christian Register* chronicles the death of Mr. J. Crossett, who for seventeen years had been a missionary in China, under the Presbyterian Board, but, having experienced a marked change in his religious views, withdrew from the Board and worked independently, supporting himself by his own exertions. He devoted himself to doing good to the poorest classes among the Chinese, by whom he was known as the "Christian Buddha." From a report sent by the diplomatic representative of the United States at Pekin to the Department of State it appears that he literally took Christ as his exemplar. He travelled all over China and the East. He took no care of his expenses. Food and lodging were voluntarily furnished him. Inn-keepers would take no pay from him, and private persons were glad to entertain him. It must be said that his wants were few. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit with a little rice or millet. He aimed at translating his ideal (Christ) into reality. He wore long auburn hair, parted in the middle, so as to resemble the pictures of Christ. Charitable people furnished him money for his refuge, and he never seemed to want for funds. He slept on a board or on the floor. When he first went to China he was a strong Calvinist, but his experience among the Chinese widened his views and enlarged his Christianity. He had ceased to be a Trinitarian, but declined to call himself a Unitarian. In the presence of such an unselfish, devoted life the name seems immaterial.

A WRITER in the *Christian Register* gives an interesting account of a grove meeting at Helena Valley, Wis., the home of the Lloyd-Jones family. He, or she, says:—"When those present remembered that the Unitarians of the valley held services year after year in the little old schoolhouse (with seldom an outsider among them), and then looked over the large congregations and the cosy little chapel, they decided that the Welsh sign on the gate-post, meaning 'Truth against the World,' was by right the motto of this church. The conditions were all favourable for an enthusiastic meeting. Rev. Jenkin Lloyd Jones (editor of *Unity*) was the leading spirit, and kept up the unflagging interest. Rev. T. Lloyd Jones of Liverpool, a kinsman, arrived in this country just in time to feel at home and take a lively part in every service. Rev. John Effinger, in giving the fourth and last sermon, had the inspiration of the largest audience, which numbered at least four hundred attentive and interested listeners; and Miss Mila Tupper, who is just entering the ministry, lent her gracious presence and word. Rev. Mr. Loomis, from the Bear Creek Valley, gave no sermon, but spoke vigorously on all subjects brought forward. The laymen were well represented by Professor Allen, late of West Newton, Mass., now of the University of Wisconsin, and Miss Juniata Stafford, well known to the readers of the *Register*. The audiences represented at least twenty cities and towns and half-a-dozen States

'Love to God and Love to Man,' the collection of hymns set to familiar music, proved a great power in the meeting. Every one wished to help; and those who could not find voices to speak in public gave vent to their enthusiasm through the medium of song. 'The Crowning Day,' sung with great sweetness by Mrs. Evans, joined in the chorus by the entire audience, seemed to bring that happy day very near, instead of 'coming by-and-by.' It was remarked that the friends who came the farthest to attend the meeting were not the cousin from Wales nor the friend from Chicago, but the Congregationalist and Methodist ministers from adjoining towns, who stepped over the denominational distance which separated us, and gave kind greetings. And shall the cardinal flowers be omitted in mentioning the influences of the day? Great masses of beauty, they stood in front of the pulpit, teaching mute lessons in the gospel of love and tenderness. Why cannot similar grove meetings be often held? It may as well be confessed that the 'grove' in this case had once been part of one, but was, on this occasion, in the shape of a pavilion built against the front of the church, making its acoustic properties much better, and giving the benefit of the parlours for the dining-tables on Sunday noon."

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

MISS COBBE'S TRIBUTE TO THE DOG.*

THIS pretty little volume is dedicated to the memory of its author's "Dear dog, Dee," and, as might be expected, coming from such a pen, it is marked by eloquence, surcharged with sympathy for our canine friends, and with strong antipathy to the vivisectionists. Happily for her readers, Miss Cobbe does not harrow their feelings with too copious a supply of the literature of laboratory horrors. She opens with a chapter concerning poets, and what they have "seen" in dogs, and then gives in succession illustrations of the position occupied by the dog in the regard of ancient races. In Egypt the dog got into disgrace, it appears, from having eaten the flesh of the sacred calf Apis, while all other carnivorous beasts devoutly abstained. The Persians exhibited a particular fondness for the dog, and one of the sayings contained in the *Saddar* is to this effect: "Whenever one eats bread one must put aside three mouthfuls and give them to the dog; for among the poor there is none poorer than the dog." Their law-givers directed a quite impossible penalty in stripes to be given to him who should smite a shepherd's dog so that it "gives up the ghost and the soul parts from the body." Ancient India, Greece, and Rome alike supply material congenial to the admirer of dogs, but Judea is peculiar among the nations as the home of men who had little, if any, friendship for the "friend of man."

Coming to modern times, Miss Cobbe does all she can to enlist the great writers in her cause; but at best she gets a negative result from Milton, a scant favour from Shakespeare, and absolute discouragement from Dante. More recent writers, however, make ample amends; Cowper, Scott, Wordsworth, and Arnold justify her claim that the "seers" are really on her side. Additional chapters treat of dogs as defenders, as friends and comforters, and as victims; and the author touches a peculiar chord when she quotes approvingly the sayings of those who cannot believe that anything good, even a dog's goodness, can vanish out of God's universe. The book contains extracts from many writers, all interesting to lovers of a dog; and we anticipate for it a wider circulation than has been attained by more laboured writings from the same pen. Among the tales of faithfulness unto death which we find here, the following, given on the author's own authority, will be interesting to many readers, and fairly illustrates the tone of the book:—

"One of the most affecting of such tales which have come to my knowledge was that of a poor little ragged Irish urchin, the possessor of a mongrel cur and the rider of a donkey. One day he followed along the highway a car carrying a party of tourists, who naturally bade him keep his distance and not raise the dust. The boy naughtily continued to canter after the car as fast as the donkey would carry him, his dog barking at his heels, till the donkey stumbled and fell, pitching the boy over his head on the road. The child gave a cry, but the occupiers of the car only laughed at the discomfiture of their little enemy and proceeded on their way, never dreaming of stopping to see the result of the fall. No one else, it seems, passed along for many hours, and the first who did so found the boy lying dead by the roadside, and his dog and donkey standing watching beside him. The little corpse was carried to the father's cabin, and of course 'waked' and buried very speedily. A week afterwards some one thought of

* "The Friend of Man and his Friends the Poets." By Frances Power Cobbe. (George Bell).

the dog and wondered what had become of it. It was remembered that it had followed the humble funeral of its master to the chapel-yard, and there it was sought and found. The poor beastie had scratched away the newly-stirred earth down the whole way to the coffin (probably at no great depth), and there it lay on the coffin, unable to get nearer to its dead friend!"

THE REVIEWS.

The very pretty "Throstle" song by the Laureate that opens the *New Review* will set every amateur musician at work devising a melody for it. By special request of the publishers we are unable to quote any of it, but as the whole *Review* only costs sixpence, every admirer of Lord Tennyson can easily judge whether our epithet is deserved. We can easily imagine a mere reader puzzled to scan the lines which ought to be sung as the bird sings. Eight other contributions are to be found. Cardinal Manning and John Burns write about the "Great Strike," and the Rev. S. A. Barnett on "White chapel"—the latter being a discriminating and wise utterance concerning one of the worst plague-spots of the city. Two journalists write as journalists only can, though their subjects are very different. Mr. Fredk. Greenwood deals with "Commerce and War," while the editor of the *Star* discourses on the "New Journalism." The other articles in a good number are Sir Richard Temple's "Weak Points in our Indian Empire," Mr. O. Crawford's "Oporto," Professor Vambéry's sensible article on the Shah, and a gossip about old letters by Lady Middleton and Constance F. Gordon-Cumming.

In the *Nineteenth Century* there are three or four very noticeable articles, unpretentious and not over-long. Dr. Collier gives some cause to believe that the beetle does not (*pace* Shakespeare) feel a pang as great as when a giant dies. Anything to mitigate the horror of animal suffering in nature is welcome, and it seems clear there has been a great deal of exaggeration by pessimistic writers who have credited the lower creatures with their own acute sensibility. Mrs. Jessie Waller (*née* Huxley) discourses most sensibly on "The Mental and Physical Training of Children;" Mr. Gladstone gives a notice of the journal of Marie Bashkirtseff, a morbid specimen of literature truly; and Professor Max Müller displays his erudition in connection with the quaint legend of "Lady Toad." Many of our readers will recognise the importance of Mr. Churton Collins' subject—"The Universities in Contact with the People." The article is lengthy. Other articles are a defence of native Indian rulers, by Mehdi Ali; "War Songs of Europe," by Miss L. A. Smith; T. W. Russell's "Résumé of the Irish Land Problem," and a somewhat lachrymose but interesting description of "Rome in 1889," by Mrs. H. Ady.

Everyone has heard of the ascription of the article on the "Triple Alliance" in the *Contemporary* to Mr. Gladstone. The author calls himself "Otidanos"—the "worthless"; but his style is trenchant. He appeals to Italy to reconsider whether it is worth while paying so dearly to be thought a great Power. Mr. W. S. Lilly returns to the attack on Herbert Spencer, and with the aid of Dr. Martineau's criticisms goes far to make out his charge of mere dogmatism against the system that pretends to nothing but dry reason. Principal Miller defends the Indian missionary system; Dr. Shaw deals with the "American State Legislatures"; and pure literature is attended to in Mr. Austin Dobson's critique on Aitken's new "Life of Steele," and in Mr. H. A. Kennedy's Shakespeare study, "Small Latin and less Greek." Mr. Justin McCarthy's repudiation of the suggestion that the Irish Nationalists will be put off their scent by an offer of a Catholic University Scheme is significant. Two other articles deal with the discharged soldiers and the Navy respectively, and the most startling article is Mr. J. Runciman's "Ethics of the Drink Question." It contains some writing for effect as it seems to us, for which we are sorry; otherwise it is a most powerful description of the great curse of our nation.

We are always stimulated by the perusal of Mr. Hopps' *Sermons for our Day*. They sometimes contain remarks that appear odd, and we cannot always accept his interpretations; but they invariably appeal to what is earnest and tender in human nature, and not seldom they are capital missionary utterances. In the issue for October there is an excellent discourse on "The Real Jesus," which would do infinite good if it could be sown broadcast. (Heywood. 2d.)

The Maid of Orleans, by W. H. Davenport Adams, is a volume that ought to appeal strongly to the juvenile mind, and we should not wonder if even the seniors were to be found, as Michelet says one was, who, after having lived long and achieved much, read the story till its piteous end broke him into tears. The author, in adding another volume to his series of capital books for the young, has made good use of the ample materials extant for the study of poor Joan's career; and an appendix, filling one-third of the book, gives translations of the original documents relating to her trial and execution. There are several good illustrations, and the type is clear. (Hutchinson, 5s)

CORRESPONDENCE.

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

THE UNITARIAN HOME MISSIONARY BOARD.

SIR,—As one who took an active part in the establishment of this Institution thirty-five years ago, and worked hard in connection with it for many subsequent years, I ask leave to say a few words on the changes now proposed by the committee.

I shall not enter into the question of name (as to which I sympathise with the Rev. R. A. Armstrong), but rather refer to the proposed alteration in the character and purpose of the Institution.

The idea and intention of the original founders of the Board were to furnish to men, who had already proved themselves capable of ministering to the people, the opportunity of such simple instruction and practical training as would render them more efficient in carrying out the purpose to which they desired to devote their lives. The word "missionary" was inserted in the title, to mark the fact that they were to be prepared for ministering especially to "the poor, the untaught, and the neglected," as is shown by the wording of the statement of "object" retained in the preamble to the proposed new rules. The class of men who constituted the larger part of the early students confirms my assertion. It was not considered necessary, or even possible, to give to such students as were contemplated any extensive scholarship. The power to read the Greek of the New Testament was the utmost aimed at in this direction. The word "Board" was used to mark that the Institution did not claim to do the full work of a college, and at the same time to show that it was an association of individuals who, being themselves Unitarians, thought it well to mark the fact by giving that name to their united effort. Many "Unitarian missions" were then springing up, and the demand for efficient workers in them was one of the notions for the establishment of the Board.

It was this modesty of aim on the part of the new enterprise which prevented the possibility of its being supposed to compete or clash with Manchester New College. This fact gained for it the support of the Rev. J. J. Tayler, the Rev. W. Gaskell, and others closely identified with the college. As far as I remember, it was never departed from under the principalship of the Rev. Dr. Beard; certainly the practical purposes of its training were studiously cultivated by the Rev. Brooke Herford and myself, during the years when we were the joint missionary tutors.

But at a later period the history of the Board has been marked by a growing departure from its original intention. I do not say whether this has been wise or not; I only mark the fact. Latin and Greek have been added to the curriculum. Scholarships at Owens have been multiplied. The students have been encouraged to look forward to becoming ministers to old established congregations rather than missionaries, and while the best of them have felt it necessary to proceed to Manchester New College before entering on their ministerial duties, the impression seems to have been with many that the Board course was a sufficient "college" training. The process has now gone so far that you say, in a leading article, "The tendency has been of late years to insist more and more upon higher intellectual attainments in its students, and, at the same time, purely missionary work, for which the institution was specially designed at first, has been allowed to sink into less prominence." You add, "We are not criticising these developments," nor do I wish to criticise them. I merely desire that it should be clearly understood and recognised that they have taken place, and that it is now proposed to complete the revolution by the new name and rules.

But if this extinction of the original Home Missionary Board is carried out, and a new College is erected in its place, many of its supporters will be compelled to ask themselves whether they can continue their connection with it. Are we to have two colleges, depending for their support on the same constituency, aiming at the same work? Is the one at Manchester to be in some sense a rival to the one at Oxford, but with more of a dogmatic basis, and (as you hint) under more Conservative influences? Is this a time, when the older institution emphatically needs all the support it can obtain, to divide our efforts? Is the provision of missionaries no longer necessary? Shall we revert to the state of things which existed before the Board was established, when a man who felt a call to the ministry had to enter on the work merely self-prepared, unless he was young enough and educated enough to go through a full college course?

These are points which the subscribers have to consider before they

adopt the new scheme. It is my firm conviction that its adoption will be a mistake that may be followed by results which all will regret.

Sept. 29.

JOHN WRIGHT.

THE "UNITARIAN INSTITUTE," LIVERPOOL.

SIR,—Your correspondent "M." is evidently not a resident in Liverpool, and he is misinformed when he states that it has been decided to call our Institute by the name of Channing. The proposal was made at a meeting of the society in July, but was not adopted.

It was indeed decided that the name should be changed, but this was not due to "the force of reason," as wielded by "M." and others; it was due solely to the desire for conciliation on the part of the majority, who were willing to relinquish the name which still seemed to them the best, for the sake of including, if possible, the few whose scruple on the point at issue they could not share. A new name will probably have been chosen before this letter appears in your columns.

Liverpool, Sept. 28.

ARTHUR W. HALL, Hon. Sec.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

SIR,—Will you kindly make it known that our Committee are prepared to assist congregations or committees desiring to hold special services for the people, especially in the large towns where the artisan classes reside? There should be no delay in arranging for such services for the coming season. I shall be glad to receive communications from any friends who are interested in this movement as early as possible.

HENRY IERSON.

October 2.

THE WELSH EDUCATION FUND.

SIR,—I have been asked, as Secretary of the Cardiganshire Ministers' Union, to lay the following before your readers. The matter was fully considered at our last meeting, and it was unanimously passed that an appeal should be thus publicly made in behalf of the Welsh Education Fund. This fund has for more than twenty years done a useful work in helping candidates to undergo a school training previous to their admission to college. Several of our Welsh ministers owe their positions of usefulness to the assistance thus rendered, and the same may be said of some two or three others, who at present occupy English pulpits. The fund has not been able for many years to support more than one student at a time, the last being Mr. D. J. Williams, who has just entered the Home Missionary Board. There are three candidates now ready to take his place, and are, in fact, already engaged in their preliminary studies. The ministers to whose congregations they belong speak highly of their qualifications, and recommend them heartily as candidates for the ministry. Not one of them is possessed of sufficient means to enable him to continue his studies, unless his meagre resources are supplemented from outside. The ordinary income of the fund will not bear the strain, and at our last union meeting it was decided to make an appeal through your columns for subscriptions, which will enable the fund to answer this exceptional call upon its resources. Subscriptions will be received and acknowledged in these columns by the Secretary of the Welsh Education Fund, the Rev. R. C. Jones, Lampeter, South Wales.

W. JAMES.

Llandyssul, Sept. 26.

THE Rev. H. W. Hawkes, of Liverpool, whose interesting letters "En Route" were published in our columns last year, is about to visit the remote East again, his object being to assist as far as possible in the Unitarian Mission to Japan. He will probably set sail on the 19th inst. It is understood that Mr. Hawkes goes out on his own responsibility, but the Committee of the British and Foreign Unitarian Association have accredited him to Mr. Knapp and his co-workers, and have gladly availed themselves of the opportunity of expressing, through him, their complete sympathy and goodwill towards the cause and its promoters. We have arranged for a series of letters concerning this important mission from our esteemed contributor, who departs with the best wishes of a host of friends.

THE Rev. ED. HIGGINSON AND SWANSEA.—Mr. Chas. Gaskell Higginson writes:—The "Short Report" in your current number on my friend Mr. Manning's Farewell to Swansea is somewhat misleading. The Swansea Congregation, when my father, the Rev. Edward Higginson, retired, was in a fairly healthy condition; not, as your Report says, in a very bad condition. Mr. Manning had a good inheritance and a good outlook; this was notorious in Swansea. As some evidence of congregational activity and life in my father's time, decisive to those who understand such matters, I may mention that by his efforts the large schoolroom and portico were added to the Unitarian Church, free from debt. To the steady work of his predecessors Mr. Manning has worthily and successfully added his own; in which while he lived my father took great delight.

OBITUARY.

—O—

MR. B. L. CLARKSON, WAKEFIELD.

For some years the Westgate Chapel congregation has been sadly diminished by death, and recently no fewer than three members died within a week. One of these, Mr. Benjamin Laurence Clarkson, who had long been a trustee of the chapel, died on the 23rd ult., at the great age of ninety-one years. The family to which he belonged has held an important position in the chapel for several generations, his father having been acting trustee in the early decades of the century, and his brother, Henry Clarkson, Esq., of Alverthorpe Hall, at present holding the same office. The deceased was the father-in-law of Mr. David Jobson, of Dundee, whose death in the Tay Bridge accident evoked such deep sympathy and regret in Scotch Unitarian circles. Mr. Jobson had, however, been married a second time before his death. For some years Mr. Clarkson has been in declining health, and more recently he has had to bear the burden of severe bodily infirmity. Having died a peaceful death he was buried, with every mark of esteem, in the graveyard in front of Westgate Chapel, on Thursday week, the Rev. A. Chalmers conducting the ceremony, and delivering an appropriate address. On Sunday last an impressive funeral service was conducted by Mr. Chalmers in reference to the deceased. The sermon was based on the passage from II. Samuel xix., "Now Barzillai was a very aged man, and he said to the king, 'How long have I to live that I should go up with the king to Jerusalem?'" From this text the preacher spoke on the trials and the privileges of age, and remarked, in closing, that the Liberal cause could lose no more loyal adherent than he whose long career had closed.

DAS HERZ.

Zwei Kammern hat das Herz,
Drin wohnen
Die Freude und der Schmerz.
Wacht Freude in der Einen,
So schlummet
Der Schmerz still in der Seinen.
O Freude, habe Acht!
Sprich leise,
Dass nicht der Schmerz erwacht!

—H. NEUMANN (1808).

THE HEART.

Two chambers has the heart,
Their inmates
Joy and Pain, which ne'er depart.
When Joy wakes with mild eye,
Pain, slumb'ring,
Quiet within doth lie.
Oh! Joy, speak low, beware!
Pain will awake,
If thou should'st too much dare!

—H. RAWLINGS (1889).

CARMARTHEN COLLEGE.—The session opened on Oct. 1 with a devotional service conducted by Professor Jones, and a short address from Principal Evans. The number of students is at present thirty-one. The first two days were occupied with examining the junior classes in Classics, Mathematics and Hebrew, valuable prizes being offered on these occasions by the Presbyterian Board, with a view to encouraging study during the long vacation. Next week, it is expected, the annual report will appear, together with the papers set at the Midsummer Examination.

A CHARACTERISTIC letter by Oliver Wendell Holmes has been sent by that venerable yet youthful poet to the Rev. Alexander Webster, our minister in Aberdeen, in reference to his very successful little book, "Burns and the Kirk," now in the second edition. Mr. Holmes says:—"Your little book, 'Burns and the Kirk,' has not been long upon my table, and it is half read already. I find it full of interest, for it treats a question which has long puzzled me—how strait-laced Scotland could clasp her national poet to her bosom without breaking her stays. I shall leave the book on my table to take it up again and again, but in the meantime you must allow me to thank you most heartily for a labour of love which seems to me most timely, and which, I think, must be eminently useful among the victims of a doctrinal theology which is fast becoming recognised as outgrown by common civilisation and enlightened humanity."

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.

ESTABLISHED 1842.

LONDON, OCTOBER 5, 1889.

OUR APPEAL TO CÆSAR.

WE address to-day a larger number of readers than our journal has ever reached before. It is nearly half-a-century since the *Inquirer* was founded, and in the intervening period it has borne no unworthy part in the intellectual life of liberal religion. For many years its price remained at the high figure rendered necessary at first by the taxes imposed upon the Press; and it came to be regarded as a weekly magazine the luxury of purchasing which could only be possessed by the well-to-do. In those days it literally "circulated," being passed round from house to house, from village to village and even from country to country. Very quaint stories have reached us of the way in which our journal permeated into houses several times more numerous than the copies actually printed. The reversion of a copy a fortnight old came to be looked upon in some families as a sort of available asset not to be lightly regarded. We hope that this "good old custom" will no longer prevail. Every one can afford a copy now for himself, and we are glad to find that there is a disposition among subscribers to pay for more copies to distribute among their friends.

To give the history of the journal, its writers, and its controversies during this high-priced period must be reserved for another time. Mistakes were no doubt made, and failures came; but on the whole the journal fulfilled a very high function, and came to be regarded as the leading exponent of the principles of Religious Freedom. Six years ago the changes occurring in Unitarian and kindred churches rendered it desirable that a larger number of readers should be appealed to, and accordingly the price of the paper was reduced to twopence. The step was important, but it was not definitive. The "Old Contributor" whose communication is given below gives his view of the reason why the reduction halted at twice the usual price of a popular paper. Logically, there was no resting-place till the paper boldly appealed to CÆSAR on CÆSAR'S own terms. The appeal is now made.

We have come to that point in the history of the journal when there can be no doubt respecting its intention to reach the people at large. In few words, therefore, we restate the policy for which we stand. There are many journals existing in connection with select circles of religious people, some of them marked by great ability, and a few exhibiting a spirit of tolerance and candour honourable alike to the writers who express and to the supporters who approve such sentiments. That there are more such writers and readers now than ever before is a subject for sincere thankfulness. At the same time, it has to be confessed that there are limits beyond which our most liberal contemporaries appear to feel themselves reluctant to extend their sympathies. While the Unitarian gladly recognises the good in all denominations, the tolerance extended towards him and his doings is usually of a shrinking kind. He is still the pariah of the churches, and in self-explanation must make his voice to be heard. Again, it must be sorrowfully confessed, we have seen it possible for a certain type of Unitarian to ape the manners of those from whose exclusiveness he suffers. If an expression has been made discordant with the views held to be correct by him, if his definition of Unitarianism has not been adequate to cover all the varieties of theological teaching or religious practice endorsed by others, he has been found so far forgetful of the principle of freedom by which he has his very being among the Churches as to grudge, or even to refuse, a welcome to the heretic among the heretics.

The *Inquirer* exists to maintain the utmost liberty for the religious instincts of human nature. Excesses and vagaries are to be checked, not by persecution and obloquy, but by calm inquiry and practical test. So far from standing for "no faith," as we have sometimes been accused of doing, we represent the staunchest confidence in GOD as the Disposer of the course of the world and the Controller of human destiny, and in MAN as the highest work of GOD on earth. The reason and emotions of human beings cannot for ever clash with the Truth of the Universe.

The only course by which ultimate harmony can be attained is by allowing the largest freedom, proving all things, and holding fast that which is good. Such we believe to be the convictions held by the great majority of the Unitarians of this country. Such we believe to be the opinions growing up in the minds of many in the Church of England, and in the great Nonconformist bodies, especially among the Baptists and Independents. We appeal to those who sigh for the time when religion shall have free course. Many a solitary mind, unaware of the great possibilities covered by the term Unitarianism, and unable to rank itself under any denominational name, will welcome a journal that gladly allows him also, according to his sincerity, a place in its regard. He will find his way to the fold at last. Cultured men and women, as well as humble workers in the villages and cities of the Midlands and of the North, will join in maintaining and developing the Free Faith. There are countless thousands who ought to be brought under its inspiring influence. If our journal can be sent into their homes it will tell them of that growing band of Christians whose belief is rather *with* Christ than *about* Christ, and whose trust in GOD grows with their trust in and brotherly regard towards all His human children.

THE UNIVERSAL PENNY.

PERMIT one who has long felt an interest in the well-being of the *Inquirer* to offer his congratulations to the Editor, the Directors, and the readers of the paper on the step which has been taken to bring it and the principles it represents before a larger constituency. I know full well there are those who see in the reduction to a penny a downward movement, which they fancy bodes ill for the ultimate success of the paper. But these good people are blind to what is going on around them. "The old order changeth, and giveth place to new." Time was when Unitarians were a select few; in their own eyes the salt of the earth. All that sort of thing is passing away. No Church, no form of religion, no cause, can now hope to live which does not commend itself to the people. In politics, in religion, in social matters, it is the people to whom the appeal must be made. To imagine that a gospel is only fitted for a few specially constituted minds is a delusion. If your good tidings will not meet the wants of the many, but only of the few, it stands condemned. If we believe that the principles we stand for are suited for the people we are bound to do our best to make them known, and if an almost universal custom prevails that a religious paper shall not cost more than a penny it is foolish to suppose that the people will pay double for our presentation of those principles.

Circumstances no doubt have favoured the reduction in price. I dare say that the proprietors of the *Inquirer*, so long as the *Unitarian Herald* existed, felt some hesitation in making a reduction which would have seemed ungenerous to the proprietors of that print, which to a large extent represented the same principles as the *Inquirer*. But now no such need for consideration exists. The *Inquirer* alone stands as a representative of Reverent Free Thought, and of that newer Unitarianism which has shaken itself free of tradition and the bondage of old superstition. Long may it continue to be so!

I have said that it represents the newer Unitarianism, which is wider even than Christianity as it is popularly conceived. If to be a Unitarian means only that a man does not believe the doctrine of the Trinity Unitarianism would have no charm for me. It is a mere pedantic affectation which insists on any such narrow definition. Whatever may have been the original meaning of the word it has long outgrown it, and to be a Unitarian now stands for far more than this. The older school talked sincerely enough about the Fatherhood of GOD and the brotherhood of Man. The newer school is seeking to find practical applications of this great principle in religion, in politics, and in social developments. It is because I believe that the *Inquirer* represents the aspirations and the hopes of the majority among us, the younger life, the Church of the future, that I hail the opportunity which is now offered of spreading our Gospel among the many instead of reserving it for the few.

AN OLD CONTRIBUTOR.

MRS. HAMPSON'S HOME.

MANY of our constant readers have already been made aware, and shared in our deep regret, that the foundress of this unique institution, Mrs. HAMPSON, who carried it on for a period of twelve years, was obliged in the past year to surrender her work, owing to painful bodily infirmities. If ever a woman had a "call" to a work of real beneficence it is Mrs. HAMPSON. Her fitness was undoubted, as experience amply proved. She is an enthusiast guided by a large, sober judgment, possessing, besides special

medical training, for what is known as rescue work—the rescue of her own sex from a fatal down grade, as the threatened result in each case of one false step on the road to moral ruin and social degradation. Seeing from personal knowledge how fatal that first step had proved in many cases to young people of her own sex, at an age when passion is strong and judgment weak, she conceived the idea that to arrest a second fall of the same kind an institution might be founded and carried on with every suitable moral and material appliance, including that of her own medical training. The conception struck others with something of the force which had taken possession of herself almost as a master passion. She was accordingly aided to put her conception to the test of practice, and one friend especially, Mr. P. A. TAYLOR, purchased for her the house occupied for some years in Compton-terrace, Islington, until the larger and better building was provided by her friends and supporters at Wray-crescent, Tollington Park, where it exists as “Mrs. Hampson’s Home.” The success that followed her efforts has been undoubted, of which there is no better proof, as regards at least her medical skill, than that of 406 births in the Home not a single mother has lost her life in bringing her offspring into the world.

While we have thus emphasised her medical skill we dwell with still greater pleasure on her moral success—the main end of her mission—for mission it has been in a very high and sacred sense. Here, too, her fitness has displayed itself. In most cases the arrest on the downward path has been effected. Letter after letter has she received from grateful inmates and grateful parents, and the after course of the former has given promise of their steady adherence to a virtuous course of life. The aims of our paper, and its leading topics, however, forbid us going into details. Mrs. HAMPSON herself has set an example of delicate reticence to be admired and followed in this respect. She is no sensationalist. Neither has she devoted her influence and her special opportunities to purposes of proselytism. She has been always her own chaplain, so to speak, conducting the devotions of the inmates daily and on Sundays in the widest spirit of Christian catholicity, in the best sense unsectarian.

The necessary retirement of Mrs. HAMPSON from her very unique work, volunteer work in every sense of the word on her part, for she never received and would never accept of any pecuniary recompense for services invaluable of their kind, proved a cause of serious perplexity and embarrassment to her Committee. It was even thought for a time by not a few of her best supporters that as no one possessing her special characteristics could be found to take her place it might be better to close the institution; she even shared this view herself, and suggested that it might be turned into a charity of another, though not quite dissimilar, kind. But as Winifred House had been substantially erected at considerable cost it seemed evident that the donors and subscribers intended it for one needful permanent object. So at the last annual meeting its continuance was unanimously resolved.—Mrs. HAMPSON and her husband assenting, and both volunteering, to aid the Committee with their valuable counsel, the result of long and ripe experience.

We have said that Mrs. HAMPSON’S labours have been unrewarded in the ordinary way. Her successor, however, a lady likely to follow very much in her steps, has made one special branch of medicine her study as a profession, and very needful in the position she is to take up in the Home; there will also be a Matron. The salaries of these ladies will be a serious addition to the annual charges. Now we venture to think, and even to urge, that a very suitable testimonial may be raised to the foundress by her friends and admirers contributing a sufficient amount to meet the largely-increased as well as the ordinary expenditure. Suppose a new fund were accordingly created, to be called “Mrs. Hampson’s Home Fund,” and placed at the disposal of the Committee and the Treasurer, Mr. WM. T. MALLESON, 145, New Bond-street, a double purpose would be gained, viz., a grateful recognition of Mrs. HAMPSON’S devoted services, and the Home secured from anxiety as to its future stability. C. L. C.

THE editor takes this opportunity of acknowledging, with sincere thanks, the very numerous and very cordial letters he has recently received from all parts of the country with reference to the future of the *Inquirer*. In addition to letters from many known correspondents it has been especially gratifying to receive expressions of interest and regard from earnest minds by whom he is glad to learn this journal has been so highly valued. Unable as the editor is to respond privately to every communication of this nature, he trusts his correspondents will take this intimation of his obligations to them, and of his desire to render the journal, with their kind co-operation, of the utmost efficiency in the cause it is intended to promote.

NOTES AND NEWS.

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THE quarterly returns of trade and finance show a steady improvement.

MR. W. H. SMITH, First Lord of the Treasury, has spent £22,000 upon a new church in Portsea.

It is said that a Congregational Church at Burwell, Cambridge, has just celebrated its 289th anniversary.

MR. HENNIKER HEATON, M.P., is going round the world as the missionary of a universal penny post.

BEDFORD COLLEGE resumed duties on Thursday, when Mr. C Colbeck, of Harrow School, lectured on “The Limits of Education.”

ONE half the dwellers in Berlin are said to inhabit one room only; 100,000 persons sleep in cellars or attics. One house contained 2,000 inmates. So, at least, says a writer in the *Nonconformist*.

THE Archbishop of Canterbury has promised £100 towards a fund for erecting a Braithwaite Hall in connection with Croydon Library as a memorial of the late vicar.

THE Rev. P. H. Wicksteed, M.A., delivered an address on his late “Visit to Norway,” at the Victoria Music Hall, New-cut, on the 24th ult.

MR. TALFOURD ELY is about to deliver five lectures at the Hampstead Public Library on his “Travels in Greece,” beginning October 10th. The lectures will be profusely illustrated.

CHANNING HOUSE SCHOOL, HIGHGATE.—The following young ladies have passed the Trinity College Jun. Musical Examination:—Marian Cunliffe, Emma Aspland, and Lily McLearn.

THE Welsh Baptist Union met in session at Llandudno this week. There are 700 churches and 90,000 members connected with the Union in the Principality alone.

DR. PARKER, commending his *People’s Prayer Book* to public notice says, “I have in 220 instances confined myself to one page. A man must be in a great hurry to catch a train if he cannot get through so brief a prayer.”

THE Methodist New Connexion is about to introduce systematic instruction and yearly examinations of young people in connection with its Sunday-schools. The examinations will comprise: 1. Doctrines, 2. Church Principles, 3. Origin and History of the Connexion.

MR. D. G. HOEY read a paper at the British Association meeting on “Improved Dwellings for the Poor,” in which he severely condemned the existing “Model Dwellings,” and produced a plan on the principle of “a state cabin.” So literally the poor are to be “cabin’d.”

SOME objections have been raised touching the validity of the election of Mr. Moule to the Bishopric of Sydney. Mr. Moule is author of “Outlines of Christian Doctrine” and of several volumes in the Cambridge Bible for schools; his doctrine is Evangelical and Calvinistic.

THE week’s obituary includes the names of Dr. Porter, R. C. Archbishop of Bombay; the Rev. E. Maclean (of Newport, Mon.), a leading Baptist minister; Mr. R. I. Price (Gweirdd ap Rhys), the celebrated Welsh historian; and Prebendary Barnes, the friend of Gordon.

MILDMAY PARK witnessed on Tuesday another meeting of converted Jews, at which it was claimed that some recent changes in the liturgy of the Synagogue had an important bearing on the future of Judaism. It was said that 90,000 New Testaments had been distributed among Jews by the Mildmay Mission, but the effect of this distribution would be hard to trace.

SIR J. KITSON presided over a meeting of the Iron and Steel Institute in Paris last week, when a project was brought forward for constructing a bridge across the Channel. It would take ten years to build. As it would cost about forty millions sterling, we shall have to wait longer than that before defying the horrors of the Middle Passage.

IN an article on Foreign Missions the *Methodist Times* says: “If some excellent men of an excessively disputatious turn would only go to sleep for a few months everything would be peacefully and honourably settled.” So, then, the Editor has at length learned his lesson. The quiet, staid Methodists have been giving him hints to that effect for the past 248 weeks.

AT Leighton-Buzzard a Primitive Methodist chapel was burnt down last week. A marriage had been arranged to take place there, and the bridal couple, nothing daunted, had some space cleared inside the ruins, and were united, legally so, says the Registrar-General. They evidently did not incline to be sent on to the parish church, where stands the famous eagle lectern once described by a beadle as “the buzzard, sir.”

A SOMEWHAT weak and sanctimonious minister became a great favourite with one of the “dons” of his church, greatly to the mystification of his clerical colleagues. At length they ventured to make the inquiry, “X., how is it that Dr. — takes

such distinguishing notice of you?" "I cannot tell," he answered, in his oiliest tones. "It is the Lord's doing." "And marvellous in our eyes," they rejoined.

THE Medical Colleges began work this week. One of the most remarkable openings was that of the Women's College, where the address was given by Dr. Elizabeth Blackwell, the self-styled "Grandmother" of the profession, who took her degree fifty years ago.

SPEAKING at a farewell meeting in Trowbridge the Rev. J. W. Bishop (Congregationalist) remarked that the town was an unusually religious one, that in it the Evangelical Nonconformists worked extremely well together, while, with what he might call the outside sections, such as the extreme Calvinists, the Salvation Army, and the Unitarians, as well as the Established Church, there was perfect peace and some little co-operation, which had a tendency to increase.

THIS has been another Self-Denial week for the Salvation Army; it was appointed "to maintain and extend the home and foreign mission work of the army." On the whole we suppose there is nothing to choose between a fast ordered for our soul's good by an Infallible Church and a fast ordered for similar reasons by an Invincible General; but as the Church's fasts are at stated seasons they can be prepared for by a carnival beforehand, the fasting army will have to make their atonement afterwards.

ONE of those colossal natural calamities which from their magnitude place so great a strain upon our faith in a benevolent Providence has taken place in Japan. A flood and the crumbling of a mountain in the province of Kii have caused the loss of about 15,000 lives. The Conemaugh valley catastrophe seems to have been repeated on a larger scale. Houses, bridges, fences, temples, were all carried away; coalmines have caved in; forests were uprooted and land-slides took place in various parts.

THE *Jewish Chronicle* reviews the past (Jewish) year. During its course some reforms have been made in Jewish services. Readings in English from the Prophets have been introduced in the New West-end and several other synagogues. A large school in Buckle-street was inaugurated as a branch of the Jews' Infant School. A periodical called the *Jewish Quarterly Review* has come into existence, and has been ably conducted. A narrative Bible has been written for children by Miss Emily M. Harris. Mr. Claude Montefiore has been appointed Hibbert lecturer for the year 1891.

MR. SPURGEON, speaking at the annual meeting of the Metropolitan Tabernacle Evangelistic Association, said that he had just escaped having a severe attack of gout, but had now something instead. This had taken to growing outside his head, just where his hat went, and he had had to call the doctor in. As a result he had something tied round it, and felt now as if he were being cut in the middle of the head with a knife, which gave him a kind of sickening feeling, so that he hardly knew how to keep about his work. He did not think it was any excess of brain; he never had much. He supposed it was some of his sins and iniquities running out; he hoped they would soon be gone.

THE Rev. J. Hirst Hollowell talked thus plainly in a recent sermon:—"Suppose," said Mr. Hollowell, "I am a brewer, and have—I know those who have—120 public-houses belonging to me. I will suppose them in London, and I will leave out all the week, save one evening—Saturday night. Take that night alone. Now if you find that in each of my shops on that night there are twelve persons intoxicated—that is to say, some 1,400 persons drunk on the eve of the blessed Sabbath—1,400 people whom, in order to get rich, I am helping down the road to hell—what would you think of me if I defended myself from your indignation behind the waterpots of Cana in Galilee? Would that be any defence at all? I say not."

THE Baptists, the Wesleyans, and one or two minor Methodist bodies are taking up what is called the "Forward Movement." The phrase is somewhat indefinite, like the "Association for Doing Good," which the *Spectator* sarcastically commends to those who have a mission, but are unable to define its scope. But practically it seems to mean lively services, large collections, much talking and singing, and occasionally a "monster tea." These remarks are not intended to disparage the efforts which are being made to "reach the people." Every effort to rouse men from lethargic despair and from desperate lethargy deserves aid and encouragement. But it looks as if the practical way of doing good is to lay hold of some one great evil or abuse and rouse men to help to abolish that. If there could only be a great forward movement to abolish the overcrowding of the cities, to re-introduce life and labour into the depopulated country districts, to build up the waste places, to put the people where the land is! Some such scheme is actually contemplated by the Home Colonisation Society. Can it be done? 'Tis surely worth inquiring about. Songs would break forth from English working men as spontaneously as Psalms did from the returned captives of Israel if such a work could be done.

CHURCHES AND SOCIETIES.

—O—

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

—O—

NORTHUMBERLAND AND DURHAM UNITARIAN ASSOCIATION.

THE annual sermons in connection with the Northumberland and Durham Unitarian Christian Association were preached on Sunday in the Church of the Divine Unity, Newcastle-on-Tyne, by the Rev. ALFRED PAYNE, of Stockport. The subject of the sermon in the morning was, "One Church and Many Members," and in the evening, "The Recognition of God, the Antidote to Irreligion." There were numerous congregations, and the services were much appreciated.

On the following day the annual conference took place in the library of the church. The Rev. FRANK WALTERS presided, and there were present the Rev. H. IERSON, M.A. (representative of the British and Foreign Unitarian Association), and members of the South Shields, Sunderland, Stockton, Darlington, Barnard Castle, Carlisle, and Newcastle congregations. After the transaction of routine business, verbal reports of the state of affairs at the different churches were made by the several delegates in attendance.—The Rev. W. BIRKS reported that progress had recently been made at Sunderland. They were busy organising for the winter. The Sunday-school was now in a prosperous state, and the number of scholars had largely increased.—The Rev. W. H. LAMBELLE said that everything was going on satisfactorily at Carlisle.—The Rev. E. C. BENNETT spoke to the work at Stockton. He was pleased to say that after eighteen months' labour the congregation had considerably improved. They had been at extra financial expense, which he was glad to say they had been able to meet.—Councillor NICHOLSON also spoke regarding the work at Stockton.—Mr. G. W. MORTON referred in cheerful terms to the position at Barnard Castle; and remarks upon our cause there were also made by Mr. AMBROSE MORTON.—Mr. HOLDING referred to the work at Choppington and Byker; and Mr. W. A. SMITH explained the position at Darlington.—The Rev. H. IERSON initiated a very useful conversation on the advisability of giving popular services for the people in some of the large halls of the district; and it was ultimately determined to relegate the consideration of the matter to the committee. The conference then came to a conclusion.

The annual soirée afterwards took place in the schoolroom. A large number sat down to tea, which was provided and presided over by the following ladies:—Mrs. Walters, Mrs. Clark, Miss Meek, Miss M. Lambert, Mrs. Glendining, Mrs. C. Slater, Mrs. Miller, Miss Clephan, Miss Laidler, Miss Ellis, Miss Fletcher, Miss McKie, and Miss Robinson. After tea an adjournment was made to the church, where the annual meeting was held. The president of the Association (the Rev. Frank Walters) presided; and he was supported by the Rev. Alfred Payne, the Rev. H. Ierson, M.A., the Rev. W. Birks, F.R.A.S., the Rev. E. C. Bennett, the Rev. W. H. Lambelle, and others.

The CHAIRMAN, having briefly opened the proceedings, called upon the secretary (Mr. John Glendining) to read the annual report. The report gave a *resumé* of the work at the various churches in connection with the Association. It stated that at Barnard Castle the last portion of the debt incurred in the purchase of the building now used as a school had been paid off. The attendances at the services showed an improvement, and the number of scholars and teachers in the Sunday-school had increased. At Byker the services had not yet been attended so well as could have been wished, but the Sunday-school had been a success. A "mothers' meeting" had been established with satisfactory results; and it was intended to institute week evening services during the ensuing winter, in addition to the services on the Sunday. At Carlisle the year's work had been of a steady and satisfactory kind. The great event of the year had been the erection of the new church, which was expected to be opened about the end of the present year. Something like £400 was still required to free the building from debt, and the committee earnestly recommend the claims of the congregation upon the generous sympathies of the Unitarian public. The roll of church membership showed an increase; the Sunday-school was also full of promise; a spirit of harmony and unity prevailed, and there was little doubt useful and effective work would be done in the near future. At Choppington the prospects were more hopeful than for some time past. The Darlington church also retained its usual activity. Several valuable lectures were delivered during the winter, and the Sunday-school had improved. At Middlesbrough the attendances at the services had been good during the year, and more money had been raised, thanks chiefly to the ladies' sewing society, than in any previous year. A successful

sale of work was held last April. At South Shields the church had been painted, cleaned and repaired; and this work had improved the appearance and utility of the structure. There was reason to hope that before another year expired the congregation would be raised into a better position. The report also referred to Stockton, Sunderland, and Newcastle, to the Postal Mission, and other agencies at work in connection with the Association.

Mr. JOHN PATTINSON (treasurer) read the financial statement, which showed a slight balance in hand.

The Rev. W. H. LAMBELLE moved: "That the report and balance sheet be adopted and printed for circulation." In doing so he referred to the Carlisle congregation, and spoke hopefully of its future prospects. The new church would shortly be completed; and it was expected that it would be opened on the 18th of December, and that the Earl of Carlisle would preside at the evening meeting.

The Rev. W. BIRKS (who was heartily welcomed into the district on his settlement at Sunderland by the Chairman) seconded the resolution, and spoke of the position and prospects of the Sunderland congregation.—The resolution was unanimously adopted.

Mr. JOHN GLENDINING moved: "That this meeting offers a hearty welcome to the Rev. Alfred Payne, and thanks him for his services at this anniversary." Mr. Glendining spoke of the great pleasure the members of the Newcastle Church felt in having their old pastor once more among them; and referred to the very important subjects dealt with in the sermons on the previous day. He thought it was their duty, as the preacher in effect told them the previous evening, to disseminate enlightened views of God and show people that religion was in harmony with our highest ideals.

Councillor JOSEPH BAXTER ELLIS cordially seconded the resolution, which was enthusiastically adopted.

The Rev. ALFRED PAYNE, on rising to respond, was received with loud applause. After referring in feeling terms to the pleasure he had in coming once more among his old congregation, and in seeing tokens of the work extending, he said he knew the difficulties under which the work of the Northumberland and Durham Association had been carried on. The British and Foreign Unitarian Association had recognised these difficulties in a substantial manner. Somehow or other he had been a missionary ever since he had been a minister. He had now been a Unitarian minister for a quarter of a century; and twenty-four years out of that time he had been the secretary of a mission association. He looked back upon the work carried on here almost with pride. One of the speakers before him had said that they were not going to be a large and prosperous church or convert the world very rapidly. When he was a youth he was an enthusiastic Unitarian, and he used to believe that before he died all other churches and chapels would be emptied, and theirs would be filled to overflowing. They had not seen that yet, but they saw something else. They saw that the truth of God was spreading very rapidly round them. Other institutions were preparing the minds of men to accept something like Unitarian truths. The day was speedily coming when orthodoxy would be destroyed; and they were looking forward to the day when Unitarianism would be accepted as a translation of some of the eternal truths of God. He rejoiced that there had arisen amongst them a feeling that the age had a demand upon them that they should meet. They wanted a more thorough organisation in financial matters. He then detailed methods by which he thought some of their financial difficulties could be overcome; and concluded by expressing his gratitude that he and his wife had still a place in their hearts.

Mr. H. B. HOLDING moved "That this meeting offers a friendly greeting to the Rev. H. Ierson, M.A., the representative of the British and Foreign Unitarian Association, and thanks that organisation for its help to the mission work of the district."

Mr. CHARLES SLATER seconded the resolution, which was agreed to.

The Rev. H. IERSON responded in an interesting address. He came down there as the representative of the British and Foreign Unitarian Association and its hard working committee in London, the members of which wished to express their sense of the value of the work done in that district. The London committee were anxious to say yes to every reasonable application that came to them, but were sometimes under the painful necessity of saying no. The way out of this difficulty was to give a more hearty support to their Association; and he made an earnest appeal to them for a more liberal and more widespread contribution to its funds. He was glad he had had the opportunity of being there, and he thanked them on behalf of the Association with which he was connected for their good wishes.

The meeting shortly afterwards came to a conclusion.

During the evening solos were sung by Mrs. Sutherland and Miss Chubb, accompanied by Mr. W. Stephenson on the organ.

THE BICENTENARY OF THE BROOK-STREET CHAPEL, KNUTSFORD.

THE celebration of the bicentenary of this chapel was held on Monday, the 23rd ult. The structure is the oldest in Knutsford; it is very unpretentious in appearance, and the outside walls are covered with ivy. The windows are of the old English leaded style. The interior of the edifice is, as the outside, in a state of wonderful preservation, and the old pulpit, and black stove in the centre, are sufficient to remind the visitor of the Puritan days, when the chapel was erected. The exact date of the foundation of the chapel is not definitely known, the only point about which there appears to be absolute certainty being that a minister who died in the year 1695 had been the pastor for six years. This brings the date to 1689, which is accepted as the time at which the place was built.

On Monday afternoon the Rev. J. E. ODGERS, M.A., of Altrincham, preached a sermon illustrative of the history of the chapel. In the course of his remarks he said:—There were a number of ministers ejected in 1662 from Cheshire parishes. He noticed that in that immediate neighbourhood Mr. Norbury was ejected from Higher Peover, Mr. Martindale from Rostherne, Mr. Cope from Sandbach, and Mr. Adam Clark from Tarvin, at which place he had been the minister for sixty years. As an old Puritan minister they could not have a finer specimen than Mr. Martindale. Why was there no ejection from Knutsford? Was it that there were no Puritans there? Knutsford, which was a parish under Rostherne, had the right of electing its own minister, and Mr. Turner, the minister at that time, was respected by all classes. He appeared to have had a great amount of Puritanism in him, although he was a Conformist, and the Puritans, as long as he was minister, were not separate from him, though they had their own meetings; but it was only in 1689 that the Puritans in Knutsford began to think of establishing worship for themselves. The next minister that came to Knutsford was a rigid Conformist, and it was no doubt owing to that change, or to Mr. Turner's death, that there was such organisation to enable the chapel in which they were then sitting to be built. The chapel must have been almost complete when the Toleration Act became law in the spring of 1689. Lostock having been one of the Five Mile Act churches, being five miles from any corporate town, it appeared that the ministration had been carried on with greater regularity, for they had a regular church, their church agreement having been signed early in the spring of 1689. To those who did not understand the meaning of the Toleration Act, and why the Dissenters were so glad of it, he might say it simply meant that if anyone would declare himself a member of any organised society of Protestant Dissenters, which society applied for a magistrate's license to hold meetings, they would not be prosecuted under the Act of Elizabeth, which demanded their attendance at their parish church, under penalties. Nor would they be prosecuted under the Conventicle Acts for attending elsewhere. That was all that was secured; for the solitary man there was no protection, for any right of judgment there was no guarantee. It was indeed, as Hallam called it, a very scant measure of religious liberty, and yet their ancestors were so glad of it. After giving an account of the sufferings of the Puritans in various parts of the country, the preacher stated that as far as they could ascertain a Mr. Tonge settled in that chapel in 1689. He had a congregation of seventy-five families. Mr. Tonge had been a student of a Mr. Frankland, and they had both taken active part in the cause of the Puritans, both in Lancashire and Westmoreland. After dilating on the love the old Puritans had for worship, he exhorted his hearers to do their utmost to develop the Church into new power and activity; then he trusted that the streams of life would again course down through the old worn channels, and the few free churches of their land be once more a blessing rich in life.

After tea a meeting was held, the chair being taken by Mr. A. Holt, supported by the Revs. J. E. Odgers, M.A., Altrincham; J. McConnochie, Sale; A. Buckley, Congregational; J. Black, M.A., pastor of the chapel; Messrs. Charles Harding, William Long, Robert E. Grundy, G. Holt, F. Nicholson, and others.

The CHAIRMAN, in opening the proceedings, explained the way in which the date of the foundation of the chapel was arrived at, and said it was the oldest place of worship in Knutsford. He had been attending the chapel with more or less regularity for more than a quarter of its existence, having first attended worship there on Sunday, Oct. 2, 1837. It was almost a duty for him to occupy the position of chairman, inasmuch as he was the representative in all except name of a family which had always been connected with the chapel. In the various papers that he had occasion to look over since the death of their lamented friend John Long he found that they had been worshippers at that chapel since its foundation. They were an exceedingly old branch of that great Puritan movement which spread over the whole of England rather more than two centuries ago, a movement which for importance in its results and the extreme eleva-

tion of its motives, he thought, might be favourably compared with any of the greatest religious movements that had taken place since the beginning of the world. He wished success to the chapel, and to all free religious thought—(applause).

The Rev. J. E. ODGERS then addressed the meeting, and dwelt especially upon the future outlook of all religious bodies.

The Rev. JAMES McCONNOCHIE spoke of the struggles of the Puritans, and of the deplorable condition of nominal Christianity of the present time. He was a little bit surprised to hear Mr. Odgers say in the afternoon that when the chapel was founded there were seventy-five families who attended. If they multiplied that by four they would have a congregation of 300. It was a most astonishing thing, and all he had to say was that they had not yet begun to make the progress which he hoped they were going to begin to make after that evening. If anything, however, came of that bi-centenary it could never come by following on the old lines of their spiritual forefathers, but by taking up the tasks they found lying on hand with all the earnestness of those forefathers.

The meeting was further addressed by the Revs. J. BLACK and A. BUCKLEY, and upon their motion a vote of thanks was unanimously accorded to the chairman.

During the evening special hymns were sung, and Miss Pethybridge, of the All Saints' Choir, Manchester, effectively rendered several pieces of music.

It should be added that on Sept. 22, in connection with the services preceding the celebration, the Rev. J. Black, M.A., preached a commemorative sermon, and in the afternoon, when the harvest festival and school anniversary were celebrated. The Rev. A. Buckley (Congregational Church, Knutsford,) was the preacher.

(A Report of the celebrations at Upper Brook-street, Manchester, will be found on p. 633.)

SHORT REPORTS.

ABERDEEN.—The outdoor addresses begun for the season by the Rev. Alex. Webster on the Inches, on the first Sunday in May, and which have been continued since, with the exception of four Sundays in August, were brought to an end on Sunday, Sept. 29. The speaker reviewed the course of meetings, re-ennunciated the principles which he had advocated, and appealed to all who had been convinced of the rightness of the Unitarian position to come and take their stand upon it. The meetings were well attended throughout—the average attendance being 1,400. A vote of thanks was proposed to Mr. Webster at the conclusion of the meeting by a gentleman who more than once questioned him keenly, but who, on moving the thanks, expressed his appreciation of Mr. Webster's courage and courtesy, and his belief that the meetings had done much to enlighten and broaden the minds of those who attended them. The audience heartily concurred with the proposal.

AINSWORTH.—We have received a very encouraging report (too late for insertion) from the secretary, who informs us that since the settlement of the Rev. W. Reynolds, B.A., the schools and congregation have greatly prospered. The affiliated institutions—viz., the Guild, Band of Hope, Day and Night Schools, are all doing well, and the congregation last Sunday passed a vote of hearty appreciation of their minister's work.

BELPER.—On Sunday, Sept. 29, the Chapel Anniversary Services were held, when two sermons were preached by the Rev. J. Kertain Smith, minister of the chapel.

BIRMINGHAM : THE OLD MEETING CHURCH.—On Sunday, Sept. 29, the harvest festival was held, when collections were made on behalf of the Choir Fund. The church was beautifully decorated by members of the Guild of Kindness, and there were large congregations at both services. At the evening service, when Mendelssohn's 42nd Psalm ("As pants the hart") was given for the anthem, the church was filled to overflowing. On Monday evening, Sept. 30, the first annual meeting of the Guild of Kindness was held, followed by a festival service in the church. From the report it appears that 185 persons joined the Guild during the year, and that the income amounted to £21. Monthly devotional meetings have been held, with an average attendance of seventy-five, and the minister's Bible classes have been attended by about the same number. The visiting section, which undertakes to look up sick and absentee scholars, has made 980 visits during the year. Classes have been held in singing, shorthand, needlework, musical drill, gymnastics, and drawing, and their summer clubs, cricket, tennis, and field botany have been successfully worked. The classes for the ensuing year include the above subjects, and in addition, wood carving. The minister will hold a Confirmation class on Friday evening, and is to lecture on "Why we are what we are—Theists, Christians, Protestants, Nonconformists, Rationalists, Unitarians;" to be followed by six lectures on the Christian Church, Christian Sacraments, and the Christian Life. After the tea and annual meeting in the school the Guild formed into procession and marched into the church singing the processional hymn, "Onward Christian soldiers." A very interesting service was held, and an address given by the warden, the Rev. J. Wood, on "The aims and methods of the Guild." There was a large congregation. The Guild is a most hopeful movement, and seems to give promise of finding a solution to the problem, "How to retain our elder scholars and young people."

BLACKFOOT.—The anniversary services were held on September 22, when the resident minister, the Rev. A. B. Camm, preached two excellent sermons. The congregations were large, and the collections amounted to £18 15s. The prospects in connection with the winter work of church and Sunday-school are very hopeful. In addition to the week evening classes, which will be resumed, circles have been formed in connection with the National Home Reading Union, the intention being to make the influence of these helpful to the work of the church and school.

BUXTON.—The anniversary sermons were preached on Sunday, Sept. 22, by the Rev. Joseph Freeston, of Macclesfield. Mr. Freeston's discourses were much appreciated. The interior of the chapel was tastefully decorated with

flowers, a choice selection of which was supplied from the conservatories of Hill Crest, Sheffield, through the kindness of Mr. Arthur Davy. The collections for the day, which were devoted to the chapel and Sunday-school respectively, and for which a special appeal was made this year to cover some exceptionally heavy expenses in repairs and renovations, amounted to over £20.

CHATHAM.—On Sunday last harvest services were held, and were largely attended, especially in the evening, when the seats were free. A children's service was held in the afternoon, conducted by I. M. Wade, Esq., of the Sunday School Association, London, who gave an admirable address. Collections were made morning and evening, realising £5.

CHESTER.—The Rev. J. K. Montgomery, whose sermon on the late dockers' strike was fully reprinted in the *Cheshire Observer*, delivered a thoughtful discourse on the occasion of the harvest festival, Sept. 22. In the course of his remarks he said:—Every feeling and principle of their nature impels men to the conclusion that they are products of thought, intelligence, designing wisdom in some Infinite Being of whom goodness is an attribute, and all that goodness implies are qualities. That Being we call God, and Jesus taught us to call him Father, and who alike through his works and by the gospel is drawing His creatures to the fulness of their nature as His children—the fulness of their life in Himself of goodness, righteousness, and love. No sophistry then of the schools, no teaching of material science, and no dogmas of theologians (said the preacher) can ever shake my faith that to such Being the universe owes its existence and laws, its glory and its power over our minds and hearts, and that He crowns with goodness not only our earthly years, but every period, every scene of existence, here or hereafter, to which in His love He may call us. This our earnest faith, our "Eternal Hope," requires us in sympathy and helpfulness to share whatever measure of His goodness He has bestowed upon ourselves with our more needy and suffering fellow creatures.

DUDLEY.—Very successful harvest thanksgiving services took place last Sunday, sermons being preached by the Rev. Harold Rylett. The services were fully choral, and the choir acquitted themselves in a most excellent manner. In addition to his duties as chairman of the Science Classes of the Mechanics' Institute and chairman of the Library Committee Mr. Rylett has undertaken a class for the study of Shakespeare at the Institute. Opening the class by a lecture on Shakespeare, Mr. Rylett on the second evening gave an address on *Macbeth*, which play has been selected for study. The class is a very large one, and promises to be very successful.—The annual distribution of prizes in connection with Baylies' School took place on Thursday, Sept. 19. Mr. Alderman Thompson presided. The Rev. Harold Rylett gave a résumé of the Government Inspector's report, which was of a highly satisfactory character. The science and art students of the trust had also done well in recent examinations. He was sure that they would have the approval of all right-thinking men in their endeavours to encourage the boys to extend their studies beyond the elementary school work. The trust had been administered with conscientious care. A similar meeting was held on the following evening in connection with Parson's School.

GLASGOW : ST. VINCENT-STREET.—The Guild for Good Work, of which the Rev. A. Lazenby is warden, was established last year for carrying on social work on non-sectarian lines. Classes and clubs, &c., have been established, and are just resuming the winter's work. Contributions in aid of this good work among the poor will be acknowledged by Mr. E. A. Low, Treasurer, 21, Sutherland-terrace, University-avenue, Glasgow.

GUILDFORD.—Floral and harvest thanksgiving services were held at the Ward-street Unitarian Church on Sunday and Wednesday. On Sunday the congregations were exceptionally large, in the evening the church being crowded. The preacher was the minister (the Rev. A. H. Dolphin), who in the morning took for his subject "Man and the Flowers." He urged his hearers to learn from the flowers to use their opportunities in the world, whatever they might be, to make a stout fight for victory, and then when the harvest came they would be ready to add to the store of the world's acquirements of strength and beauty. At the morning service Mr. E. Ellis, C.C., of Shalford, read the lessons, one of which consisted of a poem by Longfellow, in which the flowers are compared to the stars. In the evening Mr. Dolphin's subject was "Sleeping in Harvest." The church had been decorated with much grace and effect. On Wednesday evening the Rev. Mr. Amos, of Reading, conducted the service.

HULL.—The Rev. H. Woods Perris, availing himself of the interest caused by the meetings of the Congregational Union, will preach next Sunday on the "New Congregationalism."

IPSWICH : SERVICES FOR THE PEOPLE.—The second series of services for the people in connection with the Unitarian Chapel commenced very successfully on Sunday afternoon, when the Co-operative Hall was densely packed, as it has been on all the previous occasions. The Rev. T. B. Broadrick delivered an effective inaugural address, maintaining that religion had ever been and would be the anchor of life, however its outward forms might change. In the evening a similar service, taking partly the form of a harvest thanksgiving, was held in the Unitarian Chapel, and again there was a crowded congregation. We are obliged to defer a fuller account of this most encouraging movement.

IRISH NON-SUBSCRIBING PRESBYTERIANS.—On Tuesday evening last the annual Sunday-school conference of this association was held in the meeting-house of the First Presbyterian Church, Banbridge. After tea a meeting was held, the chair being taken by the Rev. D. Thompson (Dromore), ex-President of the Association. A hymn having been sung, and prayer offered by the Rev. C. J. McAlester, the chairman expressed his pleasure in being present on such an interesting occasion, at the same time regretting that the President of the Association, the Rev. James Kennedy (Larne), was unable to be with them. The Rev. J. H. Bibby (Ballee) read an excellent paper on "Preparation for Sunday-school Teaching," which elicited a most helpful discussion, in which the following took part:—Rev. D. Thompson, Rev. J. A. Crozier, Mr. John Glas (New York), Rev. A. Gordon, Rev. C. H. Osler, Rev. C. J. McAlester, Mr. John Smyth, M.A., and Rev. G. W. Bannister (Warrenpoint). Mr. Bibby replied. Mr. Benjamin Dickson, J.P., moved, and Mr. John Smyth seconded, a hearty vote of thanks to the Rev. J. H. Bibby for his valuable and suggestive paper. This motion was carried by acclamation. The Convener (Rev. J. A. Kelly) moved a vote of thanks to the minister and friends at Banbridge. The motion was seconded by the Rev. J. A. Crozier, and supported in a humorous speech by the Rev. A. Gordon, and carried by enthusiastic applause. The Rev. C. H. Osler responded. The attendance, which was large, included, in addition to those already named, the following:—Messrs. Hugh Glass, chairman of the Town Commissioners; D. McWilliam, Wm. Smyth, J. J. Magill, J. R. McCaw, and J. Dugan.

KINGSWOOD : NEAR BIRMINGHAM.—On Sunday, Sept. 29, the usual harvest thanksgiving services were held in this ancient place of worship. The chapel was very beautifully decorated. The services were choral, and excellently

rendered by organist and choir. Two very appropriate discourses were delivered by our minister, the Rev. J. Harding Matthews. There was a large congregation at both services. The collections amounted to £4 12s. An effort is being made to enlarge our small and inconvenient schoolroom. A bazaar in aid of this object will be held as soon as the necessary contributions have been secured. Will friends at a distance bear this deserving object in mind?

LONDON: BERMONDSEY.—The church in Fort-road, tastefully decorated with the offerings of members of the congregation, presented a most inspiring appearance on Sunday evening last, when every part of the commodious building was well filled. The services were choral, Mr. G. Callow's arrangement of the Harvest Festival being adopted. In the anthem, "Ye shall dwell in the land," the solos were sustained by Mr. and Mrs. Callow. The morning and evening services and the children's afternoon service were conducted by the Rev. G. Carter, minister of the church.

LONDON: COLLEGE CHAPEL, STEFNEY GREEN, E.—The harvest festival services were held here last Sunday. The chapel was profusely decorated, the friends and members giving a splendid assortment of corn and flowers and vegetables. The sermons, morning and evening, were preached by the minister, the Rev. T. B. Evans, M.A., to very large congregations; the lessons at the evening service being read by the senior superintendent, Mr. A. J. Clarke. On Sunday afternoon a children's service was conducted in the chapel by the teachers, Mrs. S. H. Brown, the sister of the Rev. T. B. Evans, and a faithful worker for many years at Stamford-street, giving a simple and very telling extempore address.

LONDON: ESSEX HALL.—The University lectures were inaugurated by an address on Wednesday evening by Sir Philip Magnus, who was supported by Messrs. F. Nettlefold, S. S. Tayler, I. M. Wade, and the Rev. W. Copeland Bowie, secretary. The classes begin work next week.

LONDON: MANSFORD-STREET.—Helpers are urgently wanted to distribute hymn-papers throughout the district in connection with the popular services about to be held. Volunteers will oblige by attending the mission on Thursday at seven.

LONDON: RHYL-STREET.—On Sunday and Monday last the annual harvest services were held at the Domestic Mission. Friends in the country and members of the congregation had both contributed to the decoration of the Mission Hall with all manner of seasonable offerings. The congregations on these occasions are always large, to overflowing, and this year was no exception. Anyone wishing to see the sort of men and women whom the influence of the Missionary, the Rev. J. Pollard, has gathered round him, could not do better than attend such a celebration. The hearty singing, the rapt attention, and the reverent attitude of all are impressive in the extreme, and cannot fail to strike the visitor as a change from the apathy apparent in some other congregations. The services this year were conducted by the Rev. P. H. Wickstead and the Rev. Carey Walters, the former officiating on Sunday, the latter on Monday evening.

LONDON: WANDSWORTH.—The science classes which were successful in passing all the students presented at the South Kensington Examination last May were reopened by a soirée on Friday, Sept. 27. The Rev. W. G. Tarrant presided. Mr. J. C. Buckmaster, of the Science and Art Department, gave an interesting address, urging on all the importance of scientific education, and congratulating the classes on having such a good and attractive room for their use. Messrs. C. Fenton and H. James (Hon. Sec.) also spoke. During the evening some music was given, as well as a short lecture with experiments by Mr. Gregory, the teacher.

MANCHESTER: DOMESTIC MISSION, RENSHAW-STREET, HULME.—On Sunday last two harvest thanksgiving services were held at this Mission. The one in the afternoon was for the teachers and scholars of the Sunday-school, who attended in large numbers, and, by their unbroken attention and hearty singing, evinced their deep interest in the service. In the evening the chapel was thronged, the parents of the Sunday scholars and the poor people residing in the immediate neighbourhood of the Mission premises forming a large proportion of the congregation. The hymns were sung with considerable spirit and fervour. The minister of the place, the Rev. James Harrop, conducted the service on each occasion, selecting for his text in the evening Gen. viii. 22 and Gal. vi. 7. The chapel had been beautifully decorated with corn, fruit, vegetables, and flowers, a portion of which had been cheerfully contributed in numerous small quantities by the poor people connected with the Mission, and the other portion by kind friends, the congregation of Platt Chapel. At the close of the evening service all the vegetables, fruit, and flowers, which had made the house of prayer look so beautiful, were distributed among the homes of the people.

MANSFIELD.—Harvest festival services were conducted on Sunday, Sept. 22, by the Rev. E. Ceredig Jones, M.A., of Bradford. The chapel was prettily decorated with flowers, &c., and there were large congregations. On Monday afternoon a conference took place, when the Rev. J. Harwood, B.A., of Nottingham, opened a discussion upon "Church membership, with a view mainly of retaining elder scholars." He gave some valuable advice, and the discussion was continued by the Rev. E. C. Jones, J. Harwood, Walter Lloyd (Newark), George Evans (Chesterfield), E. D. Priestley Evans (Loughborough). In the evening there was a tea, one of the most successful ever held in connection with the Old Meeting House, there being about 180 present. Subsequently there was an organ recital in the chapel by Mr. T. Renshaw, at which Miss Frupp sang a few solos very nicely. A very largely attended public meeting was afterwards held, at which Mr. J. E. Birks presided. An anniversary address was delivered by the Rev. Edgar I. Frupp, and speeches were made by the ministers present.

PEPPERHILL (YORKSHIRE).—The Rev. H. Bodell Smith, of Pudsey, preached to crowded audiences last Sunday on the occasion of the harvest festival. Collections in aid of the chapel.

PORTSMOUTH: HIGH-STREET CHAPEL.—Harvest thanksgiving services were held on Sunday, Sept. 29, when two discourses were delivered, that in the morning by the minister, the Rev. J. Wrigley, from Psalm cxxvi. 5-6; in the evening by the Rev. G. Cole, Congregational minister, late of Leek, Staffordshire, from Matthew vi. 24. The attendance was very good, and the services were very bright and pleasant. In the afternoon a children's service was conducted by the minister, Mr. Blessley bringing his class of boys from John Pound's Old Home. The chapel was very beautifully decorated with fruit, flowers, corn, &c., and great praise is due to Mr. Tarring for the excellent way in which everything was arranged. Collections somewhat above average.

RAWTENSTALL.—Last Sunday afternoon the teachers' annual tea meeting in connection with the above school took place. Previous to the business meeting a scholars' service was held, when short addresses were delivered by Messrs. W. Holden, J. E. Hanson, J. W. Ramsbotham, and G. Nightingale—who re-opened

the library for the winter season—also the Rev. W. E. Hopkinson, who presented the prizes and certificates gained by the scholars at the M.D.S.S.A. Examinations. The secretary's report to the business meeting showed that the school was in a progressive condition. Over seventy persons took tea.

SHEPTON MALLET (SOMERSET).—The Rev. A. Stradling preached forcible sermons here at the harvest festival, which was held on the 22nd ult. There were crowded congregations, and special music was sung. Collections were taken for the Sunday-schools.

TORQUAY: FAREWELL AND PRESENTATION.—On Sunday last the Rev. R. S. Clarke preached his farewell sermons as minister of the Free Christian Church, Torquay. On Monday evening a well-attended tea party was held, followed by a meeting, at which Mr. W. Legassick presided. Mr. F. J. Greenfield, in the name of the members and friends of the Church, asked Mr. Clarke's acceptance of a handsome marble drawing-room clock, with bronze side figures, and bearing a silver plate with the inscription, "Presented to the Rev. R. S. Clarke by the members and friends of the Unitarian Church, Torquay. Sept. 30, 1889." Upwards of a dozen members of the congregation of both sexes, and of all ages, delivered short addresses expressive of their regret at Mr. Clarke's departure. Mr. Clarke, who was cordially received, suitably responded. He hoped that his successor (the Rev. Frank Shaw) would receive the kindness and courtesy extended to him during his pastorate.

VARIETIES.

—O—

ROBERT COLLYER AND SAMUEL LAYCOCK.

SOME time ago Samuel Laycock, the Lancashire poet, a member of the Unitarian congregation at Blackpool, forwarded a copy of his poems, "Lancashire Songs, Poems, Tales, and Recitations," to Robert Collyer, with the following verses written on the fly-leaf:—

"To the once Yorkshire blacksmith, now parson, I send
This book through a hint dropped by Elliott our friend,
Who ventures to hope you may find in these rhymes
Some thought that may wake up old scenes and old times.
You began at the anvil, and I at the loom,
Our pathway in those days was shrouded with gloom;
But we toiled on in patience—kept pegging along,
Till our pathway to-day gleams with sunshine and song."

In due time Robert Collyer returned the compliment by forwarding Samuel Laycock a copy of "Talks to Young Men," and the following lines ["I enclose a screed of rhyme than may like to see, just dooin'"]:—

"Dear Sammy,—
"We heerd o' thee mony a time
As a man, wi' a gift for a bit of good rhyme,
But I niver expected a book fra thy hand
Full o' gooid things like these, about t'owd mother land.
Wi ta take in return this poor thing fra my pen,
For no reason but this that I did it me sen'.
It's prose to be sewer, but it's honest and trew,
Nay, I'm not sewer I made it, I reckon it grew,
Same as thine, that's so full o' fine natural things,
Nobbut I mun just talk while thaa muses and sings,
And sets folk a-laughin and cryin e' one,
And then stoppin to wonder how i' t' warld it were done.
May owd Lancashire thank thee, and Yorkshire be jollier
As thaa sings, is the wish o' thy friend,

"ROBERT COLLYER.

"Done on t' Isle of Manhattan this 14th o' March,
When t' buds are just swelling on t' maple and larch."

HOW MICHAEL ANGELO BECAME A MASON.

"My boy a mason! Never!" This was what Michael Angelo's father said when he heard that his son was anxious to become a brewer of stone. When but a child Michael had been given into the care of a nurse whose husband was a stone-cutter in the quarries of Settignano. The lad, mixing much with the workers, not only learned to use the chisel, but also no doubt to carve the stone in a rude sort of way. His father, who belonged to a well-known family, wished to make a great man of Michael, his favourite child. Perhaps the boy might become an ambassador; at any rate, he would study first of all for the grave and learned profession of the law. Thus the discovery of the lad's real taste was a rough blow to the paternal pride, and hence the angry remark above quoted when the facts came out. Michael was at once removed from the district of the quarries, and sent to school in an adjoining town. New friends and fresh ideas would cure him, it was fondly hoped, of his unfortunate bent. Among the scholars there happened to be a pupil of Domenico Ghirlandajo, the famous painter, and Michael soon struck up a firm friendship with the youth, and of course told him all about his heart's desire. His chum sympathised, and secretly gave him models to copy. But ere long an event took place which put an end for ever to the conflict between the father's pride and the boy's natural longings. One day his friend invited Michael to go with him to his teacher's studio. Ghirlandajo was very kind, and asked Michael whether he had brought any of his sketches. With many blushes and after a good deal of hesitation, the modest Michael produced a picture the colouring of

which had cost him much time and labour. Struck with the evident cleverness of the drawing, Ghirlandajo looked at it in silence for a while, and then said to a friend who stood by, "Here is a rising star." On the following day Ghirlandajo called on Michael Angelo's father and begged him to send his son to him, that he might make a painter of him. The proposal was so distasteful to the old man that he was inclined to lay violent hands on Ghirlandajo, but with an effort he controlled his temper. Then seeing it was useless any longer to attempt to crush the genius which everyone but himself could see in his boy, he agreed to apprentice Michael for three years to learn the art of painting, the master paying him twenty-four florins for his son's services—six the first year, eight the second, and ten the third. When he signed the document giving effect to all the terms of the apprenticeship, Michael's father handed it back to the brothers Ghirlandajo. "And now," quoth he, "have the goodness to pay me three florins, the first instalment of my son's salary. Here's the receipt." So the old man took kindly to his boy's new calling after all.—*Little Folks Magazine.*

MR. GEORGE DIXON, of Birmingham, well-known in connection with the Education League of 1870, has given £1,000 towards the Birmingham bishoptic fund.

"Who made your vile body?" asked a stern catechiser of a little schoolgirl at Yardley. "Please, sir," she replied, with troubled face, "mother did; I only made the sleeves."

THE whole of Ruskin's Works may be obtained in the States for twenty-six shillings, and those of Thomas Carlyle for two shillings more. They are in paper covers.

THE Inter-American Congress, which assembled for preliminary arrangements at Washington this week, and adjourned till November, is one of the most suggestive movements in the West. Delegates attended from the south and central parts of the Continent. Mr. Blaine, State Secretary, presided. Negotiations will be made towards establishing a commercial union between all the nations of America.

AMONG the conferences of the week has to be recorded that of the Library Association at Gray's Inn, when Messrs. E. Howard Thompson (British Museum), Melvil Dewey (State Library, New York), A. W. Hutton (National Liberal Club), and Rev. F. G. Fleay, the Shakespearean, gave papers. Special attention was given to the Free

Public Libraries movement. Mr. Harry Rawson represented the Manchester Library.

MR. SPURGEON told this story in a sermon the other day. I remember once calling upon one of our dear members, and I found her busily engaged cleaning the doorsteps. As soon as she saw me she said, "Oh, Mr. Spurgeon, I am so sorry that you should see me in this condition." "My dear woman," I said, "I hope when the Lord comes he will catch me doing the same thing." But he did not mean "cleaning steps," unless they are steps unto the Heaven he wots of.

MESSRS. GRIFFITH AND FARRAN have moved to new premises in Charing Cross-road. The new building is called Newberry House, in memory of John Newberry, who began the business 150 years ago. Messrs. Griffith and Farran are well known as High Church publishers, but all Christian denominations are indebted to them for their exceedingly cheap and useful Library of Ancient and Modern Theological Literature.

The God of the Children is a volume of addresses delivered, as we gather, by Mr. Bedford Pollard to children on Sunday evenings at Birmingham. It opens with a very "orthodox" introduction, but once past this, the "God of the Children" is revealed in lessons from nature, including terrestrial and celestial objects, birds, animals, &c. A simple and attractive style characterises the book, which, used with judgment, would prove useful in the hands of parents on Sunday afternoons. The writer has evident sympathy and tact; and the volume is neat and handy. (Elliot Stock, 4s. 6d.)

THE *Methodist Times* speaks wisely in favour of free education. It acknowledges that if school fees were abolished and a general rate of compensation fixed for sectarian schools the loss to Wesleyan schools would be considerable. Their average fees are 16s. per head; the general average of the country would be 11s. 2d. per head; they would, therefore, lose as much as 4s. 10d. on each scholar. But the *M. T.* declares that they would only lose what they never ought to have gained; and that it was better for the strong, well conducted schools to lose financial advantages, than for the country parishes to be given over to the ecclesiastics. "To accept the majority report would be to help our people where they are too strong to need help, and to desert them where they are almost defenceless."

(Several communications arrived too late for insertion this week.)

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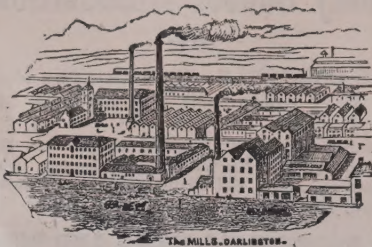
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